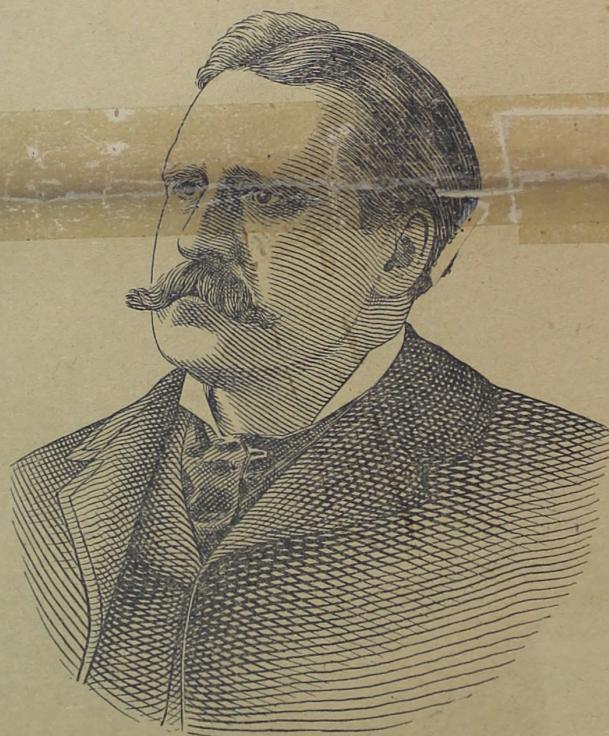


Sight & Sound

Nat'l Spiritual Assn
600 Pennsylvania Ave. S. E.

VOL. XXIV. JANUARY 21, 1899. NO. 3.



DR. C. E. WATKINS.

An Exponent of the
Philosophy of Life.

HARPER ILL'S. SYN. CO'LSON

SPIRITUAL ESSAYS

THE MARRIAGE QUESTION.

By A. J. Weaver.

Is the institution of marriage divine or human? Did it come from God or is it of man? By the word God in this article I do not mean a "Supreme Being"—"Our Father who art in heaven"—but I mean the "God of Nature," or, to be more definite, I mean the sum total of all of nature's laws and forces, whatever they may be, whether discovered or undiscovered, whether they possess intelligence and the power to know together with emotions and the power to love and hate, or whether destitute of these mental qualities. In this sense whatever is done by nature is the work of God, and what is not so done is the work of man. Therefore the revolution of the planets, the fall of the rain and the growth of vegetation are divine, while the construction of bridges and roads, writing books and tilling the soil, are human acts.

Our question then resolves itself into this form: Is marriage ordained of nature, as is the blending of colors to form the rainbow, or is it an ordinance of the state like the right to vote?

To decide this question we must first know what is meant by the word marriage. If it means the happy union of two souls of the opposite sex in answer to mutual attractions and mutual adaptations, then it is natural and of God. With this definition accepted it follows that any man and woman drawn together by true love are husband and wife, consequently have a right to live together in the marriage relations, and no man nor law is justified in interfering or condemning it as wrong.

But let a man and woman attempt this, and they will find themselves inclosed in prison walls and they will hear the voice of the law and of an incensed public censuring them and declaring that they are not married, however closely nature may have bound them together—that they are not husband and wife, however much they love each other and however well suited to make each other happy.

There are instances where couples have tried it and in every case they have been made to pay the penalty. There are instances where people sincerely believed that true soul union is real marriage, but sooner or later they awake to a realization of the fact that such belief is regarded as contrary to the "divine will" and dangerous to the welfare of society.

Neither by the etymology of the word nor by the definition given to it by law does marriage mean love or soul union, or have any relation to either of them. Sometimes marriage is based on love or grows out of love, but that is only because the parties interested choose to have it so. It can be, and is, as a matter of fact, based quite as often on convenience. People may marry for soul union, but quite as frequently one or the other marries for board and clothes, for money, for position or for various other physical causes. The "God of Nature" may have joined a man and woman together, but this God never marries them—never made them husband wife. To be sure two people whom "God" has joined together may marry—they often do marry; on the

other hand, they may not marry; they may not be allowed to marry; both law and public opinion might prevent them. As a matter of fact, law and public opinion do often prevent them. Mr. Lewes and "George Elliot" wished to marry, but the law of England forbade it, and so in spite of the law they commenced living together as though they had been married. The result was that they were condemned and the law was allowed to stand.

The etymology of the word marriage shows that in the beginning, when it was originated, it had no reference to the spiritual blending of natures and auric attractions. It was derived from the Latin word "mas," which means male, and it was formed to designate that power which the law of the state gave to man over woman—the power to hold her and to use her in any way he saw fit for his own interest or pleasure. In some ages and among some people this power was simply slave power. The wife was bought and sold, owned and used, wholly as a slave. In more civilized countries buying and selling were forbidden and the right was granted to the parents to give their daughter to any man they chose. In a still higher civilization this right of choice was transferred from the parents to the daughter after she had reached the age of womanhood. But in all cases the marriage act gave the woman to the man to serve and please him, sometimes for life, sometimes as long as the husband chose to hold her.

As civilization has advanced more and more have the equal rights of woman with man been allowed, and never has the married woman stood so nearly on an equality with her husband as today.

But what I am attempting to show is that marriage, ancient or modern, is the creation of human law entirely, and that the law never recognizes love or soul mateship as having anything to do with it. Marriage with us today is a contract entered into by a man and woman in the presence of a legal witness by which they assume a certain relationship to each other which shall last during life on earth. Love is not required. Two people—a man and woman—may love each other, it matters not how deeply, but they are not husband and wife by virtue of their love. On the other hand, a couple may marry and satisfy the marriage requirement entirely and have no love whatever.

The question now arises where the idea came from which calls marriage a "divine ordinance." It came from Christianity. It was never held among Pagan nations till established in their midst by the Christians. It came from Jesus, and wherever his name spread and his doctrines were accepted this idea went—the idea that whenever and wherever any man and woman are united in marriage by the law of a Christian land God approves and also joins them.

It follows as a logical result that what God has joined together no man has a right to put asunder. Christianity accepted this law laid down by Jesus and the effect was to compel men and women to remain in the married state after they had discovered that nature never united them and never made them for each other.

It is inevitable that men and women

will marry who ought not to marry. Often times they do not and can not know whether they will live happily together or not, till marriage experience reveals it to them. After the contract is closed they discover, to their surprise and chagrin, that neither has received what he bargained for; they discover that sexually and in disposition, taste and habit they are unattractive and uncongenial, if not antagonistic and repulsive to each other.

Even if the marriage at first is happy, one or the other may fall into habits of dissipation and sink to the plane of repulsiveness, and all happiness be driven away. Under the Christian idea all such marriages, and in fact all marriages, however unnatural, however torturing, however debasing to the innocent party, are divine and therefore not to be annulled.

Disastrous results follow the legal establishment of such an idea. It often makes home, which ought to be the abiding place of all that is good, a place of mutual contention and hatred. Children are conceived without love, forced into a home where they are unwelcome, and reared in an atmosphere of conflict and recrimination. It is a wicked law which compels a woman to become a mother by a man for whom she has no love, and often times a man who is repulsive to her, simply because at some previous time that man became her husband. The legal alliance which the marriage law forms is often the most unholy unions on earth, directly in conflict with the "God of Nature," and in violation of that inalienable right which belongs to woman to choose the one who shall be the father of her child.

With equal justice might a law be passed requiring every business partnership to last for life, because marriage, as defined by law and as it exists in Christian civilization, is nothing whatever but a partnership. To be sure it is seldom an equal partnership; it seldom gives the woman equal rights with the man, but nevertheless it is always a partnership, except in barbarous countries, where it sinks very near to slavery.

And what is the fundamental principle on which law bases partnership in business? It is that in as much as the union is entered into by the free will of the parties it can be dissolved by the same free will. Unjust and arbitrary would be the law which forbade this right. If such a law was made men would rebel and fight rather than submit to it.

Partnership in marriage mainly differs from partnership in business by the law compelling it to be made for life or not at all. Why was such a requirement put into the marriage law? In order to make it harmonize with the teaching of Jesus.

Such teaching might have been less objectionable in his day when the law gave the husband exclusive right to put away his wife whenever he chose, but forbade to the wife any such right. Jesus denied to the husband the right which was not granted to the wife. But that was only one step in the right direction. Before the next step was taken in reforming the marriage laws Jesus was transformed into a God and his teachings become finalities. Then all progress stopped; evolution had a setback; the world of Christendom stood still for a thousand years.

No thorough reform in the marriage law can be affected till it is cut loose from the idea of Jesus that when people marry they are joined together by God and the union therefore is final. Banish this idea and what effect would it have on the home? No longer would the husband feel that he could say what bad words he pleased to his wife; that he could give vent to his anger and heap on her abuse; make of her his servant and his drudge; use lan-

guage in his moments of passion or ill humor which he would be ashamed to use in addressing a neighbor or a friend; no longer would he feel that he could neglect his home for the saloon or come home late at night drunk and cross and abusive.

If he could know that his wife was not a fixture only so long as he treated her with kindness, it would put him on his good behavior. If he feared that he would lose his wife if he failed to be as good and kind to her and at home as to other women and in a neighbor's home, it would make him more considerate of his wife's feelings and more sensible of his duties to his home.

If he knew he could hold his wife not by law but only by love, it would in many instances make a new man of him. It would incite him to the work of making himself attractive to her and of pleasing her; of sharing her burdens and making her duties pleasant as possible. The joys of courtship often fail to extend far into the married life for this reason. In courtship it is love alone which holds together; so would it be in married life. What I have said of the husband would at the same time be true of the wife. Mutually there would be reborn in them the endeavors of courtship days to make each other happy, knowing that in no other way could the union be preserved.

There never fell on the Christian world a greater misfortune than the belief that God sanctioned everything which Jesus taught as divine and a final truth. Had it not been for this belief, long ere this we should have had a more natural marriage law, happier homes and a higher grade of children. The word Christian attached to any false idea throws a kind of glamour over it which leads people to think it must be true even if it is plainly false, and thus the world of mankind is hindered.

In spite of the witchery which has been and is associated with the name Jesus, all of the states of our Union but South Carolina have broken away more or less from what Jesus taught on his subject, and divorces are granted not only for one but many causes. But how wrong it is that it must cost from \$200 to \$500 to have a marriage partnership dissolved, and that it inflicts public scandal upon the parties. Many an innocent party submits to the sufferings of an unnatural and debasing alliance because too poor to afford the expenses or too sensitive to endure the opprobrium which is attached to divorce.

Why is it called divorce? If a business partnership is dissolved it is not called by that discolored term nor does it reflect on their good name, nor does it have to go into court and the private and unpleasant causes be paraded before a crowd, hungry for few morsels of scandal, nor into the daily papers, whose open jaws, alligator like, are always waiting and ready to be fed by the filth of human society. Do people do wrong who make a mistake in their marriage partnership any more than those who make a mistake in business partnership? Because two partners can not get along harmoniously in the marriage relation is it any worse or signify any more depravity than when two partners in business fail to pull together?

I do not wish to be understood as attributing all the ills of married life to law or idea which makes marriage indissoluble. There are great numbers of married people who could not live happily with any human being. As long as people are as they are there will be unhappiness in the married state. But if we have a marriage law at all it ought be of such a kind as to reduce the unhappiness in married life as much as possible and be a relief to the many who are unhappily united,

THE LIGHT OF TRUTH.

PAPAL BRIGANDAGE

And Slaughter in Prussia and Elsewhere.

By Prof. J. R. Buchanan.

The conquest of Prussia and slaughter of the Prussians by the Papal church, beginning about the year 1000 and ending A. D., 1283, is perhaps the most prolonged and savage war against an independent nation, fighting to preserve its liberty, that history has recorded. The same ferocious attempt for the conquest of the free people of the Netherlands was persisted in by the Papal kingdom, Spain, for 80 years, from 1560 to 1648, sacrificing in this diabolical work almost or quite a thousand millions of dollars, but finally defeated and driven off by the armies of freedom.

These two wars and a score of others carried on by the Papal power, in addition to its steady persecution of science, religion and liberty to the full extent of its power, show that the so-called Christian church, for over 16 centuries, has been as fierce a piratical enemy as mankind has ever encountered. It has never surrendered its piratical claims to conquer the world by the sword. Its desolating campaigns in Cuba and slavery in the Philippine Islands show that it is as unchangeable in its nature as the rattlesnake, and has the same hypnotic power over its innocent dupes. The Jesuit hypnotizers and their dupes, who are often good, credulous people, are entitled to all the aid we can give them to end their delusions, which have darkened so many centuries with bloody desolation.

The conquest of Prussia was simply highway robbery and massacre by the soldiers of the church, to whom were given the lands and property of the people whom they almost exterminated, before the conquest was completed, under Pope Honorius.

The attempt to conquer England and deliver Queen Elizabeth to the Inquisition was a total failure, and Protestantism has slowly been diminishing the Papal burden; but unable to free itself from the fraudulent Papal Bible it still struggles along slowly on the march to freedom, for that Bible strongly prohibits Democracy and liberty—still threatens hell for those who do not passively obey all tyrants, saying “the powers that be are ordained of God.” To cling to democratic freedom and still cling to the Pauline furies of the Bible, which prohibit liberty, is the absurdity of American Protestants, which suggests the words of Puck, “What fools these mortals be.”

There is no freedom but in Spiritualism, which says, “I am free and my brothers must be freed,” for he who is free and is not willing to help his suffering brothers to freedom is unworthy of his own freedom. In that freedom—the freedom from delusion, will be found our release from political oppression, social war and agonizing poverty, for the chains that hold all nations in slavery today were forged in Rome in the first and second centuries—a false creed shutting out heaven, a false government holding down liberty, a false social system and mail-clad wealth holding down helpless poverty, as it was held down under Papal feudalism until the French revolution.

P. S.—The above reference to Prussia is necessary to save the writer from disgrace, as in my essay (Dec. 24) the word “Prussia” was printed “Russia,” making it a romantic fiction. I must add that Newbrough is the name that was printed “Newburgh”; that “his secret doctrine” should “her” (Blavatsky); that Harris’ “hypothesis” was only an “apotheosis”; and

that “Mr. Sampson” was “Mrs. Simpson.”

Antiquity Unveiled. — Finally, it seems hardly necessary to say anything more as to the insanity of J. M. Roberts, for the book of Dr. Peebles has been issued and the questions involved are fully settled, and those who have been deluded will be more careful hereafter as to accepting such delusions. My contribution is a complete exposition of the insanity in that ignorant and crazy volume.

NEW BOOKS.

The Christ Question Settled—or Jesus, “Man, Medium, Martyr.” By Dr. J. M. Peebles.

This volume is a symposium by W. E. Coleman, J. S. Loveland, J. R. Buchanan, Hudson Tuttle, Moses Hull, B. B. Hill, Rabbi Wise, Colonel Ingersoll, J. M. Peebles, and quotations from others.

Among the different subjects discussed are: Did the Jesus Christ of the New Testament exist? Did Josephus and Mohammed exist? Some things that the Talmud of Jesus' time says about him. Was he an illegitimate child? Could the Holy Ghost beget a material body? If Jesus existed did he perform his works as do our present mediums? Moses Hull's testimony. What leaped rabbis say about it.

W. E. Coleman's and Hudson Tuttle's mutual affirmations and denials concerning Jesus' existence. The disproofs and proofs of each. W. E. Coleman versus J. S. Loveland about Jesus and the Gospels, Moses Hull upon Jesus' mediumship. The Jewish Rabbi Wise in evidence. The Koran and what it says about Jesus. The Gnostics and the Christ. The value of the Talmud. Recent discoveries in Egypt, Babylonia and Assyria. Prof. J. R. Buchanan and Antiquity Unveiled. B. B. Hill's scathing review of Dr. Peebles' Pamphlet, “Did Jesus Christ exist?” Mr. Hill's defense of Antiquity Unveiled. Dr. Peebles' exhaustive review of Mr. Hill's article. What the influencing spirits of W. J. Colville, J. J. Morse, Mrs. Longley, Mrs. Hagen-Jackson, Mrs. Everett, Mr. W. Stainton Moses and hundreds of others say about the existence and mission of Jesus. Apollonius and Alfred James. Colonel Ingersoll and Spiritualism. Spiritism not Spiritualism. Christianity not Christianity. The decline of the orthodox religion: the Harmony of Apostolic Christianity and Spiritualism. The beauty of Spiritualism in Sickness and Death. The Rapid Extension of Spiritualism in all enlightened lands.

The above subjects and others are handled intellectually, historically, archaeologically and practically in this beautifully bound volume of some 400 pages by Dr. Peebles. The book will cause a sensation, and much criticism, especially among the more illiterate Spiritualists and Agnostics. Let the waters be troubled. The truth has nothing to fear.

The work is elegantly bound in cloth and gold lettering. It is just from the press of the Banner of Light Pub. Co., and is for sale at this office. Price \$1.25. Send in your orders.

Three Jubilee Lectures. By Dr. J. M. Peebles. Paper cover; 122 pages; price 35 cents.

A very handsomely printed book, containing Dr. Peebles' jubilee lectures delivered at Hydesville, March 31st; in Rochester at golden semi-centennial jubilee a few weeks later, also the lecture delivered in St. James Hall, London, at the international congress of Spiritualists. These lectures embodying much of the phenomena, the philosophy and the teachings of Spiritualism, called forth when delivered commendations and very great

applause. They constitute the cream of his platform utterances. This booklet of lectures is beautifully illustrated with the picture of the Hydesville cottage where the rappings were first heard. It is a becoming souvenir for a center table, or a precious keepsake.

IN RE STRANGE GODS.

(An interesting and timely letter from an old observer, who has kept his head, in which he makes some allusions to a distinguished “occultist,” contains the following, which ought to serve a wholesome purpose.—Ed.)

I am an old-fashioned Spiritualist, having graduated in the cause when the public advocacy thereof meant no small sacrifice of time, labor and money, and having suffered for the old order or things, may account for my conservatism in all things relating to Spiritualism. Let this be as it may, I confess a partiality to what Forster calls “Spiritualism without an adjective,” and my experience with the “occult” and the teachers thereof serves but to strengthen this position. At the risk of undue length I must relate one or two incidents from those experiences, which will serve to give point to my reasons.

Some few years ago I was a visitor to one of our northern camp meetings. The said camp was presided over by one of the best known and most prominent of the “spiritual occultists.” It was the time of John C. Bundy's death, and at that period there was a widely spread report, more particularly in the Spiritual press, that Santa Theresa, the well known Mexican healer, had been cruelly executed in the city of Sonora, by order of the Mexican government, because of the use of her spiritual gifts. The reunion on the face of it was a mere canard and deserved no credence whatever, but notwithstanding its lack of authenticity the rumor was wildly published and attracted a great deal of attention and incited a great deal of extravagant comment, and at this camp the martyred lady materialized at the seances and she blew her horn at the trumpet seances; and she was described from the platform by one of our well known test mediums, and of course the excitement grew and grew until our presiding occultist, the chairman of the camp, made special mention of it and told his excited hearers how it was possible to avenge the death of Santa Theresa by the means of occultism; and if all the mediums would unite their powers under his direction they might send an “earthquake, or a tornado, or a watershed” (these are the very words), upon the doomed city of Sonora.

Mr. Editor, I am sorry to record this, but on the following morning all the mediums at the camp, with two exceptions—myself and Clegg Wright—following their occult preceptor, did go into the woods and did there dig a hole amongst the dead leaves, and they did build for themselves a fire, round which they did seat themselves; and they, with extended cheeks and puckered mouths, and from distended lungs, did blow into the fire and did mutter their incantations to produce those weird results above mentioned; but the earthquake did not materialize with the same facility as did the saint, and with all their puffing and huffing they did not “raise the wind,” and Mexican travelers in the region of Sonora know how badly a “watershed” is needed there yet. Santa Theresa was not a martyred angel; she still lives, and let us hope may long continue to do so; and—verb sap.

Mr. Editor, my epistle has assumed already altogether undue length, or I would also like to ask a few of the reasons that cause so many of our

“Spiritualists to hanker after the flesh-pots of Egypt” and follow after other Gods; and this, after all, is my real reason for writing.

R. H. KNEESHAW.
El Paso, Texas.

THE YEAR THAT HAS PASSED.

The year of 1898 has passed away, henceforth it is but a memory. It has been fraught with sad experiences to many of earth's children, and brought changes that promise to be of importance to us as a nation.

To each of us individually the dead year may have brought opportunities unimproved, and possibilities not worked out—perhaps we have not done all the good we might have done, nor made the spiritual progress we should, and so we say goodby, old year, with the feeling that we have not quite done our duty by it. But let us not encourage feelings of sadness and regret. We will look beyond the old year and see the glory and brightness of the new. We will see the possibilities that within it lie, and the opportunities that are ours to improve. We will see peace and gladness and all things good. We will see the sparkle of the jewels, Truth, Knowledge and Wisdom. These are the gifts of the new year, and are ours for the taking. It comes laden also with treasures material. It brings rich harvests of fruit and grain; its hands are filled with every good thing, and it says all these are for you, take all you need, there is plenty for every one. But alas, as we look we see that some to whom the new year comes with its bounteous gifts fail to get the good things she brings them, while others get more than their share, and having more are eager to get more and yet more. They fight and trample and push those that stand in their way, that they may seize all that is near them, and so many are deprived of the material blessings the new year brings. As we ponder upon these things we ask why this is so, and the answer comes, “Man has not learned the law; he is slow to gain wisdom; but the time will come when he will know that only through Justice to all can he raise himself; that the race is a unit; that in crushing others he is crushed.”

Goodby old year. If we have not learned the lessons you brought us, if we have let the golden opportunities pass by unheeded or have failed to grow spiritually we alone are to blame, for these were gifts that not even the most greedy could take from us. They are ours still, they have not passed away with the year that has just departed. Then let us begin this bright new year with stronger resolves than ever before to learn the lessons of earth life, to master its problems, to develop the powers of the spirit, and so round out and perfect ourselves that when the death knell of 1899 shall toll we may feel that we have garnered treasures through its bright hours that never fade.

JANE D. CHURCHILL.
Federal Point, Fla.

THE LATE MRS. M. E. ALDRICH.

In the passing away of Mrs. M. E. Aldrich the city of Santa Cruz, Cal., has lost one of its most estimable characters. Her death occurred Dec. 17th as the result of a paralytic stroke received some days previously. Mrs. Aldrich was one of the ablest lecturers on higher philosophy of Spiritualism, and was also a trance medium, and was endeared to many hearts by her work in the spiritual field. She returned from the east three years ago, after having spent a year visiting children. The last rites over her remains were conducted by the Unity Spiritual society.

THE LIGHT OF TRUTH.

DR. CHARLES E. WATKINS.

The Prophecy of Evolution, one with the Christ Ideal.—The prophetic testimony of evolution in nature and in man points, as we have seen, unmistakably to the final realization of this Christ ideal and promise of the perfect life, in the universal experience of mankind. Since evolution is but the coming forth and embodiment of spiritual principles in external organism, and their specialization in organic function, the ultimate of this process can be nothing less than the final embodiment of all the attributes of divinity in a perfect and permanent incarnation. As every new and advanced embodiment is but the type and starting of an entire order or family, the evolution of one man to the level of such an incarnation is but the beginning of an experience which, through an understanding of this law and principle, shall ultimately come to the entire race.

Allowing, therefore, the genuineness of the Christ experience, his example will sooner or later be understood and followed and his experience essentially reproduced in all. Thus will his claim of being "The way, the Truth, and the Life," for all men be established in practical experience of the race. As organism is but the incarnation of specific attributes or principles of life in organic function, the final incarnation, all the divine attributes will give not only the perfect character in personality, but the perfect organism as well. The individualization and embodiment of such a personality and character would be impossible without their per-

~~fect expression in organism. The processes of evolution will be incomplete until both of these ends are accomplished; the one involves the other. Recognizing life in nature as the manifestation of an immanent God and a Divine Providence, and evolution as His law and method in creation, then the promise of evolution, or of God in nature and man, is a divine incarnation, or the reproduction of Himself in the bringing forth of the final order of His true sons and daughters in the earth.~~

Thus the Old Testament millennial prophecies, the Christ ideal and promise, the apocalyptic vision of the beloved disciple and the promise of evolution, all point to and prophesy the one ultimate result, the divine and perfect life in the universal experience of mankind. Evolution thus not only involves the ideal and promise of the gospel of Christ, but is itself the law of their fulfillment. It is the "word" and law of God, as the universal Father in both nature and gospel, and both are one in Him. The study of evolution in connection with the moral law of human responsibility throws a flood of light upon the Christ doctrine of regeneration, and demonstrates its divine origin and also its necessity in the nature of things.

[This work, glowing with inspiration and the highest prophecy, is for sale by the Light of Truth Pub. Co. No reader of Spiritual science ought to be without it. Dr. Dewey is recognized as one of the clearest writers on mental science, the higher Spiritualism and the true Theosophy in the world. The price of the book is \$1.25.—Ed.]

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credulity, but that among the believers of that cult were as able and analytical minds as any that followed any other system of religion, science or philosophy. "I know," said she, "that among those ignorant of our teachings there is an impression that we are the most credulous people on earth, but as I look around me tonight I see the faces of lawyers, editors, doctors, artists, business men and scientists, to say nothing of the clever women who grace our meeting, and if they are not equal in culture and intelligence to the people of any other religious belief, I can only say that I am wofully at fault as a physiognomist.

"In meetings like the present, where each man and woman is at liberty to express his or her views on psychic phenomena, I am of opinion that a step is taken in the right direction, and that instead of our utterances being rhapsodical and far-fetched they will be found to be as logical and sequential as are demanded by what we teach—philosophy! My friends, philosophy has many meanings, but for us one will suffice, and that is, tracing effects to their causes. Now we claim that all phenomena, both external and internal, can be traced to spirit power. And not only do we claim this, but we actually and unquestionably demonstrate it, and before this meeting closes you will have ample evidence of the truth of what I say."

Mrs. Williams was followed by Mr. Woodward, who read the bylaws and constitution of the society and after a few appropriate remarks on the benefits that must accrue to a membership in it gave way to Mrs. M. E. Wallace, the well known inspirational speaker, who held the audience enthralled while she discoursed on the beauty and helpfulness of the cause.

Miss Margaret Gaule then took the floor, and though she made a most happy speech her eloquence was lost sight of in presence of the numberless tests she gave to all present.

Mrs. Allen of Richmond borough spoke feelingly and in the intervals between Miss Gaule's tests and the speeches of those already named Mrs. Whitehead and Prof. Withers played and sang some exquisite and suitable selections.

It is the intention of the society to hold weekly meetings in New York for the winter, and all who are interested in psychic phenomena should not fail to attend, and by this means show their faith in what has come to stay and is bound to work a revolution in the present beliefs of the world. JOHN W. THOMPSON.

THE WORK IN CHATTANOOGA, TENN.

To the Editor: The First Spiritualists' society of Chattanooga, since occupying their own hall, formerly the Congregational church building, has been meeting with an abundant share of success. Our appointments are not only comfortable, but will vie in beauty and luxury with many orthodox churches in this city. Thanks for this to a mortgage on the Congregational church, which they could not lift, and the generosity of one of our members, who purchased the entire church outfit. This was about the first of November. Having no regular speaker, Bro. M. D. Higley of this city volunteered to supply the platform till we could procure a speaker. He did this most acceptably for two months. After finishing his series of discourses, resolutions, highly complimentary to the brother, were adopted by a rising vote. After Bro. Higley the society secured the services of Mr. Oscar A. Edgerly, who served us for two Sundays and meetings during the week. He was the drawing card at the watch meeting held on New Year's eve, and again at

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NOW HUSTLE.

two midweek seances for tests. He was successful in everything he undertook, whether as a lecturer or as a platform test medium.

Next Sunday, owing to the enforced absence of Mrs. Julia Steelman-Mitchell (our next regular speaker), Mr. M. D. Higley will again occupy the platform. Mrs. Mitchell enters upon her three months' engagement on the 22d. It is with gratification that I can report to you and your many readers that the cause of Spiritualism is decidedly in the ascendant here. Our hall, though seating 500, is generally filled to its capacity. Wishing you and your paper "a happy New Year," I remain, fraternally yours,

PAUL R. ALBERT.

THE SCIENCE OF THE BRUTES APPLIED TO HUMANS.

By Z. C. Ferris.

The exponents of the laws of evolution show us very clearly how the survival of the fittest and the progressive unfoldment of individual and race types is all a question of adaptability to the environment, change of the environment entirely changing the trend of development, different qualities and powers being drawn out to meet the demands of the changed conditions. From this teaching it would appear that environment is, in the long run, a sort of mold in which the type and character of races and individuals is cast; life itself, or at least the business life, being a reaction upon the environment of conditions and circumstances.

Evolutionists come out strong on this point, and urge with great persistence the importance of environment in stamping the character of life. So far well and good. Now the distinguishing feature that marks the difference between man and the brutes is not to be found in some slight peculiarity of the structure of the physical frame, but in the broad and sweeping contrast in their attitude to the law of progress itself. It lies in the immense potentiality for differentiation possessed by the human; that is, the unlimited multiplicity of qualities and powers that may be drawn out or repressed by the environment. In other words, while the brute can react on the environment only in the one regular way with but slight variation, and that under the stress of pressing necessity, it is the province of man to react on the environment in infinite ways, intelligently, and at will, thus in a measure taking rational control of the same to the fostering of his higher development.

pointing the case, the pertinent pre as to human progress is at an if this: Who is fittest to survive? What type of character is fittest to survive and develop under the existing or proposed conditions, and is it the worthy and inspiring ideal toward which we wish to unfold? What qualities of human potentiality is the environment calculated to encourage, and what repress? These are the main questions involved in any proposed change of the conditions in which humanity has to live and grow and unfold. Upon this point I would rest the decision of the case.

It is an axiom of jurisprudence that laws should be, as far as possible, self-enforcing, that is, carrying their own rewards and punishments in a natural way; thus encouraging good and discouraging evil by a just and wise distribution of the rewards and penalties of human conduct. That which wins the reward is certain to thrive, however much it may be condemned, and that which is deprived of reward and reduced to hardship will as certainly be discouraged and repressed, however useful, praiseworthy and admirable it may be.

The competitive system under which we live and labor and associate stands challenged by the net results of its application, and weighed in the balance of the above mentioned fundamental law it is found to be wofully wanting. On critical examination we find that all those traits and qualities of human nature that are extolled as virtues, making for the best good of humanity, by our moral philosophy, such as justice, mercy, honesty, modesty, generosity, candor, benevolence, etc., are not the ones that enter as factors in the attainment of material success, upon which so largely depends the fullness or paucity of life in this world. While our moral philosophy insists upon the extreme of altruism, our daily practice is forced by a false sci-

ence of economy to a basis of the grossest selfishness on pain of death.

I say that the currently accepted political economy is a false science, that it is not science at all. As a consequence of this bold assertion it devolves upon me to demonstrate its falsity. This can be done in several ways. I might follow the popular system through and expose the sophistries and point out the fallacies point by point, but in order to establish my footing at once I will first take a shorter but equally effective way.

No one can deny the general proposition that a thing that is self-destructive is not part of the eternal truth. "A house divided against itself can not stand" was appealed to as an axiom by the founder of Christianity, and all reasoners will yield to the principle that antitheses that cancel each other can not both be true and may both be false. I have only to show how the system stultifies itself in theory and destroys itself in practice. A system of economics that works out at the same time a condition called overpopulation and a condition called overproduction is false because the two ideas cancel each other, and the two opposite conditions would in truth and harmony neutralize each the other, and both would disappear.

But it remains to show how these false conditions destroy the system. Overpopulation means an excess of people who have not the wherewithal to purchase the necessities of life. Overproduction means an excess of the necessities of life that the people have not the wherewithal to purchase and consume. The people can only obtain the wherewithal by productive labor, and productive labor, for profit, only aggravates the false condition, so that the two absurdities must go on increasing forever, or until the artificial restraints prove inadequate, when the system goes down in chaos.

All agree that our economic difficulties are due to overproduction. A child would suppose that were easy enough to fix. If I were the doctor I would prescribe a little more consumption by those who need it most. But the quacks of competition enjoin the opposite regimen, pinching economy. "Save your money," they say, "if you would save your money you would be rich as anybody." Suppose that the working people were to all take this advice and save up their money and not spend it, what would become of the markets? If, with all the extravagance of the common people, not half enough money is spent to purchase all the products of speculative industry, how would it be if strict economy were to become popular and everyone became a miser? How can the working people be expected to purchase a thousand million dollars' worth of their productions off the market with a quarter that amount in wages, and at the same time save up their money. Truly here is a formidable hitch in the competitive speculative system!

Once upon a time an economical dog saved up a large mangerful of hay by taking toll from the cow every time she was fed. At last the cow had eaten and the dog had saved all the hay there was. The hungry cow wanted to eat the rest of her hay, but the dog barked loud and sharp and the cow was very much afraid.

It is wrong to appropriate the fruits of others' labor; but the wrong that we would set right is that the working bees having provided abundantly for the drones are not permitted to go on and provide in like manner for themselves.

Z. C. FERRIS.
Pleasant Valley, Cal.

NOTICE.

The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The

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MARY T. LONGLEY, Sec. N. S. A.
600 Penna. Ave. S. E., Washington,
D. C.

Home and love should be synonymous terms.

light, and of a deep opaque layer whose function is not obvious; the ultimate branches of the trachea or air tubes are distributed through this apparatus, as are also nerve fibres.

At the recent convention of the American Humane Association in Washington, D. C., a resolution was adopted on Dec. 16 earnestly endorsing the Washington Humane Society's bill for the regulation of vivisection in the District of Columbia, and advising the humane societies of the country to work for its passage.

Spiritism

AN INTERESTING BUNCH OF PSYCHICAL EXPERIENCES.

Thick and fast the various spiritual, psychical and occult phenomena now thundering upon the dome of man's intellect find lodgment in the columns of big newspapers. Column after column of this kind of reading greet the eye in many of the leading papers of the country. Not long ago the Chicago Inter Ocean printed an extensive list of these experiences, from which the following are taken. It is of peculiar interest as showing how Spiritualism is making way for recognition in quarters least to be expected.

Did you ever see a ghost?

Several Chicago people, clever, thoughtful, keen-brained people, declare they have seen such shades, even if you have not, and some of these people do not hesitate about relating their experiences.

Miss Kate Kellogg, principal of the Lewis public school in Englewood, and a woman well and widely known both in this city and elsewhere, tells the following story of the supernatural to her intimate friends:

"I was taking a night journey, and before retiring was so distressed by an undefined presentiment or prescience of evil that I was positively afraid to sleep. As I am not at all superstitious, and little troubled by such emotions as a rule, I made up my mind that some severe accident awaited us on the road. Filled with this idea, which seemed the only semi-reasonable explanation of my unwonted condition or nervousness, I insisted that the porter raise one thickness of the double window of my berth. 'I shall have only a single pane of glass to break my way through if anything does happen,' I reasoned. Suddenly I saw before me, apparently standing at the foot of my berth, a shadowy white figure. It looked much as the photograph of a white-draped form which had become all blurred by the moving of either figure or camera, but it bore the distinct shape of a woman, and it gradually assumed a more tangible form. The figure was motionless for a long time. The feeling of which I was then conscious was rather that of surprise than fear. I attempted to reason the shape away by declaring that it was the light shining through the open end curtain upon some of my garments which I had hung at the foot of the compartment."

APPARITION BRINGS A MESSAGE.

"Compelling my unwilling body to obey my will, I deliberately sat up, removed the garments and lay down again. The figure was still there, and nothing white was left for the outer light to produce the illusion upon. Again and again I experimented, but to no purpose. The figure remained for several hours. When it finally melted away I felt extremely wearied mentally, but my fear had long since left me. I looked at my watch, noted the time of its appearance and departure, turned over comfortably and went to sleep."

"Arriving at my journey's end quite safely and without annoyance or trouble of any kind, the first thing which after greeting my hostess was to tell her of my experience. Afterward the matter passed entirely from my thoughts, taken up with the pleasant experiences of a delightful visit, and I recollect it no more until some months later, when I was once more at home and at work. The news came

to me of the sudden death of a dear friend upon the night of my uncanny experience. She had passed away after an illness of but a few hours; her passing had been simultaneous with the appearance of the shade before me, as the time which I and her friends had noted proved indubitably, and her last words had been 'Tell Kate.'

GHOSTS VISIT MRS. NASH.

Mrs. Ella Thorington Nash, well known in Chicago as a palmist and writer upon various subjects, says that to such an extent is the "open vision" hers that her experiences in the way of seeing people who have crossed the border between the two worlds are entirely too numerous to do more than hint at. But, within the past six months, two such remarkable instances of this kind, and both particularly well authenticated, have occurred to her. The first of these instances occurred at the time of the passing away of a well known woman suffragist. When the body of this woman was cremated Mrs. Nash, together with one or two other intimate friends, in accordance with a pre-arranged plan, was to have been present at the time of the last services. Of this fact, however, as also of any intimation that her friend was even near the death line, Mrs. Nash was totally ignorant at the time when the experience came to her.

"I was sitting in my own room, busy about my ordinary household occupations," Mrs. Nash relates, "when my friend suddenly appeared before me, dressed in all the ordinary habiliments of life, and told me of her passing and the disposal of her body. She also regretted that her friends had burned up a certain gown which she had much loved, and in which her daughter had loved to see her, saying that now she could not appear before her daughter in that gown. 'And she never did like the one I have on,' she remarked. 'Besides, they buried me in it.'"

MESSAGE FROM THE DEAD.

"After quite a little conversation of this character Mrs. B. began to tell me of all that had taken place at the time of the funeral exercises, even mentioning the fact that a mutual friend of hers and mine, who stayed to witness the final disposal of the body after all the rest of the friends had departed, had in some manner taken the wrong exit from the crematory, and become locked in a large yard, with the early darkness coming on. 'She was frightened nearly to death, poor thing!' the disembodied spirit or thought-body of my visitor told me, 'and I was extremely anxious about her until I knew that she had gotten out. I was very glad when the policeman helped her.'

"No sooner had Mrs. B. left me than I sat down and wrote to a friend, who had been very intimate and much with her, to know if all these things were true, and found them so, even the smallest detail. Mrs. B. had, indeed, died at the time she told me, her body had been cremated, and through some unfortunate accident I had neither been notified nor invited to attend the funeral services. So Mrs. B. had evidently decided to tell me of the matter herself, and had come near to me for this purpose. The incident about the friend who had been locked in the large yard and become nervous for the fear of having to spend the night there was also true in every particular, al-

though this woman had mentioned the occurrence to no one save only the friend to whom I wrote of it, and who had told no living soul about the matter."

ADVANCE NOTICE OF DEATH.

Another supernatural incident which is proven by the testimony of the other individuals concerned is that of a visitor who not long ago appeared to Mrs. Nash. An acquaintance, and the mother of a young friend, lay very ill upon an opposite side of the city. Two days before her death Mrs. Nash, entering her own apartments suddenly, saw this acquaintance laying stark and stiff upon her own lounge.

"Mrs. R— is going to pass out," was all that the plucky little woman, too well used to experiences of this kind to tremble or evidence excitement of any kind, said to herself. Sure enough, a couple of days later, Mrs. R— did die, and at the moment of her passing appeared to Mrs. Nash, telling her of the circumstances of her demise, and charging her with a message to the daughter left behind. Mrs. Nash, always interested in proving the reality of such occurrences, immediately wrote to the daughter, telling her of all the happenings which had surrounded her mother's death, and mailed the letter at once. Before it could be delivered came a telegram informing her of the death, but the postmark on the letter showed that it had reached the postoffice before the telegram had been dictated. As in the first case mentioned this supernatural appearance turned out to be true in regard to the smallest as well as the most important detail. Almost before her soul had left the body the spirit of Mrs. R— had appeared to Mrs. Nash. Mrs. Nash, being a member of the Chicago Theosophical society, gives the matter a purely scientific explanation. She believes that it was the thought-body of Mrs. R— which came to her.

GHOST MAKES A BED.

It is in this way she accounts for another apparition which haunts the chamber of an intimate friend and which has many times been seen by Mrs. Nash in a similar manner.

"Every time I entered the room of this friend for many years," says Mrs. Nash, "I saw, bending over her bed, straightening the pillows and turning down the bedclothes, a little, motherly, white-haired lady. I did not recognize her as any one whom I had ever known personally, and her invariable occupation struck me as peculiar, so I described her to my friend.

"You have drawn a perfect picture of Mother S—," she told me, astonished, and mentioning a woman whom she had always held very dear in life. 'She always turned down the bedclothes, beat up the pillows and in other ways prepared my bed for me as long as she lived. She loved to do it because she loves me.' The dear old lady who, even after her passing out of this world, delighted in performing tender services for the child of her love, comes more seldom now. But still I see her occasionally, and she is always going through with the ceremony of preparing the bed for her friend's rest."

VISIONS OF MARY H. FORD.

In Mrs. Mary H. Ford, the well known speaker and writer on artistic subjects, Chicago has yet another feminine resident who claims long and intimate knowledge of the people who are no longer here. In addition to her frequent and long-continued intercourse with the gentle ghost of Mr. John Lane, who finds happiness and enjoyment in lingering about the Kenwood house, which he once owned, and which Mrs. Ford now occupies with her family. Mrs. Ford says:

"I have seen and talked with many people who have gone out of the body. On two occasions I saw and talked with people whom I never saw in life, but whom I described exactly. For instance, I once saw the dead husband of a young widow standing behind her chair, and thought to myself, 'Now this is possibly a delusion, because she has been talking about him.' But she presently rose, and, without a word to me, went upstairs, returning in a few moments, wearing a brooch containing her husband's portrait, to which she called my attention. It was exactly like the man whom I had first seen standing behind her chair."

As to the method by which these spectral visitors communicate with her, Mrs. Ford has this to say: "I am always spoken to, although, of course, I often ask for guidance and direction, and then the answer comes, as a rule, very clearly spoken to the inward rather than the outward ear."

In this regard Mrs. Ford, who is also a Theosophist, and therefore believes that these supernatural appearances, in common with all the happenings of nature, are capable of a perfectly simple and reasonable explanation on grounds scientific rather than superstitious, differs from Mrs. Nash. The ghosts or shades who come to Mrs. Nash communicate with her by word of mouth. Other occupants of the room—for these visitors by no means insist upon her being alone when she receives them—may not hear the words, as they may not see the shadowy form which stands near them. But Mrs. Nash hears, as well as sees, and she both hears and sees through the ordinary organ of the physical senses. All of the instances of ghost-seeing given here were observed without the aid of the clairvoyant faculty.

A WONDERFUL PICTURE.

One of the most wonderful scenes recorded in modern times, near Detroit, Mich., on Oct. 11 last. There was produced in midnight darkness a crayon drawing embracing the faces of well known dead and living persons, together with a perfect reproduction of the pictures of the U. S. production of the pictures of the United States Capitol and Treasury building in Washington. The whole was produced in three evenings: Sept. 27, when seven persons were present; Oct. 4, when the same seven who were present Sept. 27 and seven more were present, and Oct. 11, when the same 14 were present who were there before and nine more—23 in all. During the first two evenings the picture was only begun and was finished Oct. 11, under rigid test conditions, to prevent the possibility of fraud. There are embraced in this remarkable picture, besides what is related above, a stream, a boat, scores of persons, a church, a poorhouse, a jail, clouds, the "All-Seeing Eye," a star, lightning flashes, trees, scrolls, on which are written messages—the whole occupying surface 13 by 18 inches. A friend called our attention to the fact of its production about ten days ago and we sent for and procured a copy of the picture. It was printed Nov. 19 in the Light of Truth, Columbus, O., together with the affidavit of the 23 persons present, as to the conditions prevailing when it was produced. The Light of Truth has kindly consented for us to use the plate for our readers, and therefore next week or the week following the whole will be reproduced in this paper. — The American Non-conformist.

SPANISH IDEA OF PENSIONS.

As a recompense for soldiers who have been wounded in battle and discharged on this account, Spain allows such men to beg in the public streets.

MISCELLANEOUS.

A DIALOGUE

With Bolton Hall on His "Life and Love and Death."

By Francis B. Livesey.

Bolton Hall.—This book attempts to simply outline the inspired teachings of the unorthodox, which are essentially one, eternal and unchangeable.

Livesey—It is gratifying to see the son of the late Dr. John Hall make this statement. His father's orthodox mantle has not fallen upon him. His father would never for a moment have believed that the unorthodox possessed any inspired teachings; but in their now acknowledged fifty millions God has, indeed, not left himself without witnesses.

B. H.—The message of these latter-day prophets is that the kingdom of heaven does not presuppose its own fulfillment, but that it fulfills itself within ourselves, and is, consequently, attainable for everybody here and now.

L.—"Everybody!" Yes, that is the word. Not just a churchly few, but everybody who will may knock and may have it opened unto them in the immediate present. This corresponds with a recent utterance of Cardinal James Gibbons of Baltimore: "The man who follows his conscience has but one master—God—and he will enjoy the liberty and glory of the kingdom of God."

However, the cardinal has shown evidence that he did not mean this in the sense that the masses have understood it. The Catholics of the country—archbishops and bishops among them—who have been approached on the subject have been dumfounded. But let us hope better things of Mr. Hall—

~~the addition to the mass in that he has felt what he has written, that he means it, and that he will not be fearful of confessing it before men. If we realize from him upon these points, he will set an example to the prelates and ministers and augment, it is to be hoped, the good work he has undertaken. He invites those whom he helps and those whom he excites alike to him, and if this is done, another still more interesting book might be the result.~~

B. H.—What is life and what is the good in life which will give us happiness? Each one thinks some one else must know, and so he follows the observances which he sees some other follow.

L.—Exactly! This is the way conscience is eased and, in a churchly point of view, people thus become "hail fellows well met," enjoy social and business advantages they otherwise might not attain, but which, in the gaining of, they of course lose their souls. The education of the day is largely responsible for the lack of individuality everywhere exhibited.

B. H.—Ecclesiastical teachers, who are like the Pharisees, generally answer that happiness consists only in the hope of a future life, for, say they, there is not, and never can be, good in this life.

L.—Yes, but these teachers and their dupes take good care to enjoy all the good things of this life to the extent of their ability. They have a hope for heaven hereafter and they acknowledge the impossibility of spiritual perfection in this life, which acknowledgment excuses them to themselves for all the indulgences that their natures demand. There are many churches with different degrees of latitude, and every taste finds an open door for its owner's reception and enjoyment. Hence it is that the true prophet who exposes the true inwardness of the

Pharisees of today suffers at their hands as did his prototypes of old. "Christianity," civilization, education, science and progress have not, as yet, effected any change in this respect.

B. H.—The time has already come when it is clear to all who will consider it, that the idea of renouncing this life for the sake of preparing for a life for one's self beyond, is a delusion.

L.—There is a false and there is a true renunciation. The monk and the nun represent types of renunciators with which the world has long been familiar; but the coming renunciator is he who lives in the world, in whatever station the providences of God place him, while he is not of the world in his spirit and his love. Christ said: "I pray, not that thou wouldest take them out of the world, but that thou wouldest preserve them from evil." It is the will of God to every man that accepts it that "old things shall pass away and everything shall become new," and this is a long, a severe and an immense work for every man who accepts it. If it is not, then it is only on a par with the church work which begins at the mourners' bench and ends in the cushioned pew. We have found that there is no divine life in this, and that, with the exception of the time lost in attendance upon church ceremonials, a man could as well be a follower of Ingersoll as of the pope. Christ said that those who lost their lives should find them, and this losing referred to the life of the first or "natural" man which must be renounced.

B. H.—One difficulty arises from confusing our animal life with our true life—that is, with the spiritual life. Of both these estimates we are conscious; the natural life we know why the feeling that we exist; the spiritual life we know by the feeling that we love.

~~refine~~—"That we love" what? The All. The work of God in each individual man is therefore to bring him into harmony with God and with man, and this harmony, when generally witnessed, becomes the usherer of the millennium. The religion or rather the life which Mr. Hall outlines is, therefore, the preparation for that event to which thousands in and out of the sects hopefully aspire.

B. H.—The renunciation of personal happiness, followed by life in accordance with the higher nature, is as natural to man as is flying to a bird.

L.—Exactly! And yet some say it is wholly unnatural and is calculated to make "misled" and "demented" those who follow it. Christ followed it; so did the Apostles; and we know the treatment they received at the hands of the churchmen of their day. Are those of this day who enter upon this life to receive any more appreciative treatment at the hands of our present Scribes and Pharisees? Numerable evidences say to the contrary. Has Count Tolstoi, from whom Mr. Hall takes this idea, himself traversed the tempestuous ocean upon which he would launch us? Or has he permitted himself to be appalled at the terrors in waiting? These are the questions.

B. H.—The higher reason, which the Bible calls Wisdom (*logos*), is the only guide we have to a true life.

L.—Wisdom is generally supposed to be the result of experience, and if so, man must have a guide in that experience which leads to wisdom. What shall we call this guide? Before the world it is not safe to call it "reason," as reason is the accepted guide of the Materialists, who deny the need and the possibility of the spiritual life. St. Paul says: "The grace of God has appeared unto all men [mark the all],

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teaching them that denying worldliness and worldly lusts they should live soberly, righteously and godly in the present world." St. John ever alluded to the light which lighteth every man that cometh into the world. Christ said: "My sheep hear my voice," and away back through the prophets we hear of "the still, small voice," and the "voice of God" speaking to his servants. Present indications are that "conscience" is to be the accepted guide to the true life among the unchurched in the future. Recognition of it pours in from every side. Miss H. B. Loud, editress of the Rockland (Mass.) Independent, is one of those who say, very truly, that conscience is God in man.

B. H.—Now the true life of man, the better part, which all may choose, is found in that which is nearest to us, and therefore seems complicated, although it is really simple. It consists in control of the animal life by the reason.

L.—There are millions of people who control their animal life by their reason, and "their last end is worse than their first." Tupper says: "Deep is the sea, and deep is hell; but pride runneth deeper." All the victories of unsanctified reason are on the side of "the world, the flesh and the devil," and puff up the agent with that pride which goes before destruction. Mr.

~~force~~—
Hall may attach a meaning to the term "reason" at variance with the popular acceptation; but however high and spiritual it may be, he needs to give the world a further explanation of it before ruthlessly imposing upon God's children a guide which every absolute Atheist, Materialist, Agnostic and Infidel would welcome as his own. Surely, Mr. Hall, write less or more on this subject.

FRANCIS B. LIVESEY.
Sykesville, Md.

To the Editor: As one of the eighty millions of people now covered by our eagle's wings, and also in the name of, I think, at least fifty millions more who think as I do, I desire to express my thanks and gratitude to the editor of Light of Truth for the manly, sensible and patriotic sentiments voiced in his editorial of Dec. 10th on "The Philippines and Imperialism." Just what those people mean who are shouting imperialism is hard to tell. It seems very silly, and makes a true blue, broad gauge patriot feel very tired. It looks like a few politicians were hard up for an issue, and like a drowning man, catch at a straw. There are plenty of live issues if politicians had the courage to take hold of them without trying to curtail our flag and clog the wheels of the car of freedom. When the people of our new possessions once realize that they are free, they will soon learn to govern themselves the same as do the people of our other territories. Our public school system must be established among them.

Just as soon as our eagle spreads his wing over a people they become republican, and the spirit of freedom fills their souls with a purifying energy. Cast aside your fear, and take in its place faith, that kind of faith which removes mountains; do you not know that the right is sure to win? That

time rectifies all injustice? If we would be great, we must be unselfish; if we would be noble, we must be self-denying. It is the tendency and mission of popular government to teach all sects and classes to place loyalty to country, not above their religion, but as part and parcel of that religion, and the first and most essential article of their creed. Objections are made that these people are largely papists. Our past history does not show that this sect mass their votes for one political party, but are divided like other sects. Why should we fear a different action in the future? Leading Catholics well know that should they identify themselves solely with one political party a reaction would set in so strong as to overwhelm them; moreover, when religious freedom is given a large percentage of these people will in a few years become Protestant or independent. We, our people, our government, is the head representative of the stone which Daniel the seer saw cut out of the mountain without hands (Dan. 11:35), which smote the imperial and monarchical image on its feet, dashing it to pieces, and the wind carried the remnants away to be found no more.

I know that this prophecy will be fulfilled, and our nation is destined to be one of the foremost agents in its gradual but sure consummation. It is a hopeful sign that

people have awakened to the fact that there are millions of people who are held in ignorance and poverty for lack of the liberty we enjoy, and that it is our duty to do our utmost to extend to them the blessings we have received.

B. F. FRENCH.

IN BEHALF OF A WORTHY OLD WORKER.

Letter From George A. Bacon.

The following is self-explanatory. Let help go to this man. He needs it.

Editor Light of Truth: I am just in receipt of a piteous appeal from Bro. N. Frank White, who was among the earliest and ablest lecturers in the spiritual ranks. He is now old and in pressing need of help. He is making an effort, likely to prove successful, to enter the Soldiers' Home at Hampton Roads. But some time must elapse before this occurs, and in the meantime he has nothing upon which to subsist, and he urges me to call the attention of old-time Spiritualists to his case, through the spiritual press.

Recently the friends here got up an entertainment for him, but the bad weather sadly interfered with the good results.

Some two years ago I made a public appeal for him through the Banner, which helped him at the time, tho' the returns were but small.

If you feel to call public attention to his case, kindly do so, and whoever feels to aid him in his present necessities can remit to him direct. His address is N. Frank White, 455 C Street N. W., Washington, D. C.

Wishing you the best good of the season, I am very truly yours,

GEORGE A. BACON.

MISCELLANEOUS.

A DIALOGUE

With Bolton Hall on His "Life and Love and Death."

By Francis B. Livesey.

Bolton Hall.—This book attempts to simply outline the inspired teachings of the unorthodox, which are essentially one, eternal and unchangeable.

Livesey—It is gratifying to see the son of the late Dr. John Hall make this statement. His father's orthodox mantle has not fallen upon him. His father would never for a moment have believed that the unorthodox possessed any inspired teachings; but in their now acknowledged fifty millions God has, indeed, not left himself without witnesses.

B. H.—The message of these latter-day prophets is that the kingdom of heaven does not presuppose its own fulfillment, but that it fulfills itself within ourselves, and is, consequently, attainable for everybody here and now.

L.—"Everybody!" Yes, that is the word. Not just a churchly few, but everybody who will may knock and may have it opened unto them in the immediate present. This corresponds with a recent utterance of Cardinal James Gibbons of Baltimore: "The man who follows his conscience has but one master—God—and he will enjoy the liberty and glory of the kingdom of God."

However, the cardinal has shown evidence that he did not mean this in the sense that the masses have understood it. The Catholics of the country—archbishops and bishops among them—who have been approached on the subject have been dumfounded. But we hope better things of Mr. Hall—

jolts that shiver them into strings. This book, "The Christ Question Settled," is one of these jolters. It will give a tremendous impetus to thought. It drags out old authorities, rakes over the pros and cons of polemics, and flays the superficialities incident upon the historical Jesus in a way that reminds us of a surgeon and a cancer.

Reference is made to the book in a cursory way on another page, and our readers may gain from that a pretty clear idea of its construction and scope. What is desired here is to speak of the man who has wrought out this marvelous interrogation point, so like a stiletto that one's intellectual vitals are pierced before he knows what has hit him.

It is easy to see that some all-powerful motive is behind the push and energy which have produced this book. Dr. Peebles is no ordinary man. For over fifty years he has been a vital, living force in the world of liberal thought. He is no bigot. He is no hypocrite. He is intensely candid and thoroughly believes in himself and his message, and let us remark, no man can make an impression on the world unless he does believe in himself and has the courage to give the world his convictions, whatever they are. These men are the great heralds of progress. They are the criers in the wilderness and speak ever and always of the Master (Truth) who is to follow. Such is Dr. Peebles, and in the presence of his work, livid and fairly trembling with the suppressed fire of a glorious inspiration, one may not be deemed recreant if he should repeat the apothegm of one of old: "Thou almost persuadest me to believe."

There certainly is a message for mankind in this book. It can not be downed by ridicule nor dismissed by animadversion. Plainly it is a mighty protest, not alone toward the towering

Pharisees of today suffers at their hands as did his prototypes of old. "Christianity," civilization, education, science and progress have not, as yet, effected any change in this respect.

B. H.—The time has already come when it is clear to all who will consider it, that the idea of renouncing this life for the sake of preparing for a life for one's self beyond, is a delusion.

L.—There is a false and there is a true renunciation. The monk and the nun represent types of renunciators with which the world has long been familiar; but the coming renunciator is he who lives in the world, in whatever station the providences of God place him, while he is not of the world in his spirit and his love. Christ said: "I pray, not that thou wouldest take them out of the world, but that thou wouldest preserve them from evil." It is the will of God to every man that accepts it that "old things shall pass away and everything shall become new," and this is a long, a severe and an immense work for every man who accepts it. If it is not, then it is only on a par with the church work which begins at the mourners' bench and ends in the cushioned pew. We have found that there is no divine life in this, and that, with the exception of the time lost in attendance upon church ceremonials, a man could as well be a follower of Ingersoll as of the pope. Christ said that those who lost their lives should find them, and this losing referred to the life of the first or "natural" man which must be renounced.

B. H.—One difficulty arises from confusing our animal life with our true life—that is, with the spiritual life. Of both these estimates we are conscious; the natural life we know why the feeling that we exist; the spiritual life we know by the feeling that we love.

In the ordinary habiliments of the wonderful powers, en per, and the suckers began to bite. One of them, a Mrs. Sauters, turned over to the fakir \$215, but afterward woke up and swore out a writ of attachment on the "Doctor" and officers went to his rooms to levy or compel him to disgorge. The constables, after some difficulty, succeeded in getting an audience with him, and a stormy scene ensued. The "Doctor" insisted that the proceedings were an imposition, and that he was doing a legitimate business, but when Constable Logan started to take a couple of large trunks under the attachment writ he agreed to settle, and paid over to the woman's lawyer the \$215.

Mrs. Sauters, who, it seems, has been having some trouble, applied to the "Doctor" for information as to the outcome of it. She claimed in her affidavit that the "Doctor" had obtained the money by reason of giving her slates upon which there were certain writings, which he claimed had been put there by spirit powers. The writings advised and directed her to turn over sums of money to the defendant. She claimed the writings were written by the defendant and his agents for the purpose of defrauding her. It is understood that Mrs. Sauter's husband spent \$50 with the "Doctor" in the same way.

The spectacle of one medium, so-called, persecuting another and calling upon the police to drive her from the city, is on the tapis in Philadelphia. Some time, let us hope, mediums will learn that their office is the most benevolent under heaven, and its prostitution thus, to feed base passions, in no sense belonging to its economy.

The annual congress of the American Secular Union and Freethought Federation, recently held in Chicago, was one of the most successful yet held.

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teaching them that denying worldliness and worldly lusts they should live soberly, righteously and godly in the present world." St. John ever alluded to the light which lighteth every man that cometh into the world. Christ said: "My sheep hear my voice," and away back through the prophets we hear of "the still, small voice," and the "voice of God" speaking to his servants. Present indications are that "conscience" is to be the accepted guide to the true life among the unchurched in the future. Recognition of it pours in from every side. Miss H. B. Loud, editress of the Rockland (Mass.) Independent, is one of those who say, very truly, that conscience is God in man.

B. H.—Now the true life of man, the better part, which all may choose, is found in that which is nearest to us, and therefore seems complicated, although it is really simple. It consists in control of the animal life by the reason.

L.—There are millions of people who control their animal life by their reason, and "their last end is worse than their first." Tupper says: "Deep is the sea, and deep is hell; but pride runneth deeper." All the victories of unsanctified reason are on the side of "the world, the flesh and the devil," and puff up the agent with that pride which goes before destruction. Mr. can—"was"

blocked his pathway through the forest of ecclesiastical ghosts, goblins and hallucinations, and there he stops. If he moves at all it is to thresh old straw and revivify old embers long gone out. It is a sorry spectacle. But we are not without that hope for him which he glowingly ascribes as the love-inspired basis of immortality. There is room for a man who can say as he did:

"The doctrine of immortality does not rest upon the inspiration of the Bible, but, as I have said a hundred times, love inspired the hope that we should meet again with those who were dear to us, and I'd rather be annihilated than know that one I loved was suffering everlasting punishment. And I'd rather God would be annihilated than know that one human being was to suffer so. Let us have some heart. Let us paint upon the canvas of the future all the beautiful pictures that we can, but let us not dig any hells for our neighbors."

Col. Ingersoll has not begun the really great work of his life. It may be that he will not reach it here, but some time, some where, he is destined to paint in language far exceeding the beauty and splendor now falling from his lips, the flower-encircled realm of our great immortality, and that, too, from a knowledge of the fact and not from the imagery of sweet hope.

* * *

The organization of the proposed Congress of Psychical Science to be held in Paris in 1900 has already been before the committee of the "Syndicat de la Presse Spiritualiste" for consideration. It is probable that Dr. Encasse (Papus), M. Delanne and M. Durville, will be nominated to constitute a central committee representing the thermic occultists, the Spiritualists and the Magnetists (who have a chartered institute and school in France). While each of these schools

time rectifies all injustice? If we would be great, we must be unselfish; if we would be noble, we must be self-denying. It is the tendency and mission of popular government to teach all sects and classes to place loyalty to country, not above their religion, but as part and parcel of that religion, and the first and most essential article of their creed. Objections are made that these people are largely papists. Our past history does not show that this sect mass their votes for one political party, but are divided like other sects. Why should we fear a different action in the future? Leading Catholics well know that should they identify themselves solely with one political party a reaction would set in so strong as to overwhelm them; moreover, when religious freedom is given a large percentage of these people will in a few years become Protestant or independent. We, our people, our government, is the head representative of the stone which Daniel the seer saw cut out of the mountain without hands (Dan. 11:35), which smote the imperial and monarchical image on its feet, dashing it to pieces, and the wind carried the remnants away to be found no more.

I know that this prophecy will be fulfilled, and our nation is destined to be one of the foremost agents in its gradual but sure consummation. It is a hopeful sign recorded in modern times.

THE DRIFT FORWARD.

Living Church (Epis.) notes that it is a characteristic of the religious world generally, in this country, that the old subjects over which men fought strenuously in the past, have ceased, in large measure, to engage serious attention.

This is one of the hopeful signs of the times. A posterity that doesn't improve on its ancestry can make no mark on the dial of universal evolution and progress. If there is one thing more than another for which progressive people have a healthy disgust it is the eternal jaw and fight over points of non-essential doctrine. Thank God the doctrinaire is a has been. He has no place today in any well ordered conclave of thinkers, and wherever in the back woods he does loom up, nobody pays any attention to him. The living God is in a living, loving, helpful humanity. The betterment of this world has at last become the sine qua non of religious effort. On this ground all can meet and bury every difference. And if the Spiritualist does hold a step in advance and link his life and the life of the world with the life and love of heaven, he can afford to wait until the betterments become capable of holding this larger truth, and more blessed way.

See that you carry sunshine. Let your presence inspire others. Make your calling acceptable to those you approach. Live above the fogs and bogs of life. Be stronger than circumstance. Be not content except in well doing. Cultivate contriteness. Learn to know that you do not know it all. Greet your neighbor with a smile and leave him laughing. Take joy, not sorrow, when you go among men. How much of all this have you accomplished during the past week?

THE LIGHT OF TRUTH.

PERSECUTION OF MEDIUMS IN TORONTO.

Sleepy old Toronto is waking up to the danger of free institutions, and as a consequence the police have run in a lot of "fortune tellers" and mediums, among them W. R. Colby and Virginia Barrett.

The clause in the criminal code under which the prosecution is based is: "Every person is guilty of an indictable offence and liable to one year's imprisonment who pretends to exercise or use any kind of witchcraft, sorcery, enchantment or conjuration, or undertakes to tell fortunes, or pretends from his skill or knowledge in any occult or crafty science to discover where or in what manner any goods or chattels supposed to have been stolen or lost may be found."

We expected such a turn of affairs when the excitement incident upon Mrs. Maggie Waite's work in that city was on. While these mediums should have the support and defense of our people, the lesson ought to serve them in the future and deter them and others from trying to do anything in that hidebound quarter of orthodoxy. Toronto is not ready for Spiritualism, and mediums should be careful how they allow themselves to be mixed up with advertising sharks and fakirs like the lot these two are tied up with in Toronto.

ANOTHER MINNESOTA SHAME.

The Sentinel, a broad gauge paper published in Minneapolis and engaged in cleaning out some of Minnesota's Augean stables, is just now exposing a shocking case of beastiality and treachery at the State Insane asylum. From its extended report we take the subjoined facts. Abigail C. Goodrich was committed to the hospital for the insane at St. Peter, Minn., Dec. 13, 1894. ~~and 15 and 16, 1895, her husband visited her and found her in a very bad condition; her abdomen was badly bloated and hard as a stone. He had not been there 15 minutes before she told him she had been disgraced since coming there. She said SHE HAD BEEN GIVEN LIQUOR AND MADE DRUNK, and she found out after awhile that two men—a bald-headed man and a young man—were taking improper liberties with her. Her husband could not believe it and told her so, and that she must be mistaken; but she said it was the living truth, and could convince him that her statement was true, and she did convince him. On investigation he found that she had not only been dishonored, but had contracted a loathsome disease, and the disease had become incurable.~~

A state of society rotten enough to allow Comstockism to send a pure man like Leroy Berrier to state prison for writing and selling a temperate and philosophical work on the proper use of the sexual functions is abundantly qualified to ooze out a social abcess of this nature. Minnesota is holding its own. Like enough the "big dailies" of St. Paul and Minneapolis will whitewash St. Peter. There's politics in it. If our readers want the truth of this inhuman case they may get it by addressing the Sentinel, Northwestern Block, Minneapolis, Minn.

Will you help your own cause? Make this your motto:

The Light of Truth for every family!
The Light of Truth for every voter!
The Light of Truth for every thinker!

Special memorial services for the late Mrs. Helen E. Hill were held by the First Association of Spiritualists in Philadelphia last Sunday, the 15th. They were of a character befitting the name and memory of this grand woman who went about doing good.

JESUS AND THE MARRIAGE TIE.

Mr. Weaver's paper on The Marriage Question will elicit some sober thought. We have no fault to find with it except such portions as refer the basic idea of "divine marriage" to Jesus Christ. Not that Mr. Weaver is wrong in his premise so far as the reputed authenticity of the gospel cant is concerned. Admitting the gospel's authenticity Mr. Weaver is right. The trouble is that such references are misleading because there is ever the question uppermost, "Was Jesus Christ so narrow and bigoted as to make statements of this kind which are set forth in his name?" Our own contention is that wherever in the gospels such flagrant outrages on common sense occur they are priestly fabrications placed there for purposes of power and emolument, and are no part of the teachings of the Christ. We have always entertained too much respect for the Master who trod Judea's hills and dales to attribute to him the shocking, senseless and disgusting stuff paraded in the gospels.

PAINE.

Thomas Paine's birthday occurs January 29th. Our people everywhere will mark by suitable observance, if it be nothing more than a thought, the day that ushered into the world a soul such as his. His name and memory can never perish so long as a freeman lives to speak the word liberty. Both his name and memory are being rescued from the pits of calumny into which they were thrust by the minions of priestcraft, superstition and ignorance. This is the hopeful view of Thomas Paine. He has outlived his vilifiers. Their names are forgotten and their poor, miserable tongues silenced forever. Let all Spiritualists unite in paying tribute to the author hero whose greatest crime was telling the truth.

Let our rostrum lights be careful how they repudiate public test mediumship, lest they bite their noses to spite their faces. The fact that a few morally weak mediums are found who prostitute their calling is no argument against this phase of public work. The Light of Truth espouses mediumship in all its phases. There ought to be a larger wisdom, however, in distributing these phases publicly. For instance, public materialization should be relegated to the shades of oblivion. The public rostrum is no place for it, no more than it is the place for the experiments of a chemist's laboratory. Test mediumship should have its place on the rostrum totally independent of lecture sessions, and no medium should be thrust before an audience in any capacity who is not thoroughly inured to the work and capable of holding his or her own against the untoward forces invariably thrown out in such places. Such there are, happily; many of them, and the Light of Truth bids them Godspeed in their work.

It is high time that some intelligent directive force was applied to these matters, at least ordinary common sense.

Dr. Washington Gladden of Columbus was favorably mentioned as successor to Lyman Abbott in the pulpit of Plymouth church. Dr. Gladden is on the peaks. He is among the Pharos lights on the coast of benighted sectarianism.

Albert Shaw, editor of the American Monthly Review of Reviews, has written a history of the late Spanish-American war.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NOW.

SHORT STOPS.

There is no religion higher than Truth.

Congressman-elect Roberts of Utah is having his troubles.

Reader, we do not need your money any more than you need this paper.

There is no superstition in religion. There is, however, a religion of superstition.

Sectarian Spiritualism is as bad as sectarian orthodoxy. Light, more light, should ever be the watchword.

Kindly look over our book list and special premiums. We are making offers that you can not afford to lose.

Before Aguinaldo wipes up Uncle Sam he ought to communicate with one Senor Sagasta, of Madrid, Spain.

Our Pacific coast contemporary, The Medium, has entered upon the fifth year of its existence. It is a bright, fearless paper, and ought to have ten thousand readers.

Mrs. M. H. Cowan is laboring zealously and well in behalf of social and spiritual reform in her home city, Syracuse, N. Y. She is one of the brightest women in the field.

Send your subscription to the Light of Truth. You need this paper. It has no axes to grind, it is not subsidized, does not own the earth, nor know it all. But it is after the truth.

We are overwhelmed with letters in defense of Mrs. C. B. Bliss, the victim of Philadelphia Timesism, and wooden policeism. We can't print them all, but thank the writers.

All religious systems have been founded on spirit communications. Spirit communion in some form lies at the base of them all. The cruder the concept of both spirit and mortal the cruder the religion.

In whatever way the coming birthday of Thomas Paine may be celebrated, none can be more appropriate than giving to some friend a copy of the Age of Reason. We have the book, elegantly bound in cloth, seventy-five cents.

A. Bodenheimer, New York, has our sincere thanks for his noble, hearty letter and enclosure for extra subscriptions. It is such letters as this, many of which are arriving, that give renewed strength and vigor to the work this paper is engaged in.

We notice that as some men grow in fame their postoffice address lengthens accordingly. Some of them essay to part their names in the middle, and when they speak to you they drawl their A's and roll their R's. Of such is the Kingdom of Palaver.

If we can believe the newspapers Chicago has a large number of church buildings for sale. Same in New York. We advise the Spiritualists to hold off a while on temple projects. Churches will be as cheap in time as old high-wheel bicycles, or hoopskirts or any other old thing.

We have received from The Truth Seeker Pub. Co. a copy of "The Blue Laws of Connecticut," a literary curiosity. Those who like to worm back into the "dear old days" when religiosity was supreme and ignorance consequently rampant, will find much in this book to amuse and disgust themselves with. Price 25 cents.

Somebody said "Cleveland," and the recluse of Princeton comes forth with a lamp to inquire who spoke. Before retiring he gave out a sarcastic statement of his views on expansion. Regarding some kinds of expansion Mr. Cleveland's views are valuable, but as he did not allude to them what he had to say about other matters matters not.

A meeting of the Society for the Abolition of Capital Punishment in Massachusetts is announced to be held in Pierce Hall, Boston, next week. The society believes the substitution of

electrocution for hanging is a step in the right direction, but is anxious for the total abolition of the death penalty in Massachusetts. Success to their efforts.

President McKinley's cant about God and his conduct of the late war with Spain evidently has had a dire effect upon the saintly city of Atlanta, Ga., where he was an honored guest just before the holidays. On Christmas day the city enjoyed, in addition to its zeal for God, three murders and two hundred arrests for drunkenness; almost as good a record as Philadelphia made.

Owing to some inadvertence in the postoffice one of the bundles containing our Columbus patrons' papers was mislaid last week and a number of readers failed to get their papers until Saturday. All papers are out and away from this office before Wednesday night, and if our readers fail to get their papers the fault lies with the mails. If those who are thus deprived will notify the office promptly extra copies will be forwarded to them.

Word from her husband and Abbie W. Gould announces the transition of Mrs. L. A. Sunderlin Nourse of Malone, Ill., author of "Lyric of Life" and "Pencilings From Immortality," etc. She passed away Sunday morning, Jan. 8th, of la grippe and heart complications. She had the satisfaction of knowing that ideas advanced in the "Lyric" are now accepted by at least some of the leading scientists of the world. She had the courage of her convictions and as a Spiritualist and equal suffragist she did much good work.

The Mormon church is ahead of all the sects in point of numerical gains, the net gains in 1897 being 47,000 members. The church now reports 600 ~~members~~ and 259,000 members. Fifteen years ago the United States law forbidding polygamy was passed. For a time the law was obeyed in a perfunctory way, but there is plenty of polygamy practiced now, and there is plenty of authority for it if what the Latter Day Saints, Comstockism, the National Reform association and our bucolic congress base their soul's salvation upon is true. If the Bible sanctions anything it sanctions polygamy.

THE LIGHT OF TRUTH AND THE COMING AGE—A GREAT COMBINATION.

By an arrangement with Mr. Flower and The Coming Age people the Light of Truth is enabled to announce the grandest combination ever offered the liberal reading public. It is nothing less than a club rate for the Light of Truth and The Coming Age at the price of the latter magnificent magazine alone.

By reference to our advertisement of The Coming Age the reader will see what this offer means. It means more light, more information, more knowledge, a greater acquaintance with affairs than has ever been clubbed together before in two or a dozen publications.

You know what the Light of Truth is, and a glance at The Coming Age will tell you what that is, a high class, clear cut, constructive magazine that is bound to wield a mighty influence for good.

Send in your orders now, by the dozens. This beats them all.

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Both together one year for TWO DOLLARS.

This is the proposition, fair and square. Think of it! Then act.

This paper mailed to your address at \$1 a year.

THE LIGHT OF TRUTH.

VOICE OF THE PEOPLE

IN RE PROFESSOR TROWBRIDGE.

By William Tucker.

The professor of physics of Harvard university, John Trowbridge, in the Christmas number of the Independent, contributes an article on "Physical Science and the Doctrine of Immortality," the title of which attracted me, when glancing over the contents of a periodical store, a favorite pastime of mine when away from home. The Independent years ago was a favorite publication with me, but I fail to note in the present number referred to, any superiority over its old-time contents; indeed, I should think it retrograding, but doubtless the editor in chief holds "tight and fast" to a different opinion—but this line of thought is foreign to that which impelled me to take up the pen, or in this instance, more literally, the pencil. This weakness of my mind to change its paths by which it seeks a certain goal is a matter of regret to the writer, and were he a more frequent contributor to your pages might also be to the reader, and get what mental pleasures are often introduced by a change of scene and climate and where that is impossible to a house-bound invalid—often infinitely pleasing is a change of thought, but often where we read expecting to find wisdom we find only a feeling of vague uncertainty, unrest and dissatisfaction with ourselves and the author. Either we lack ability to clearly grasp his meaning or he lacks definiteness of purpose, perspicuity of style and fails to impress us with the belief that he thoroughly understands the subject on which he is writing. One ~~other~~ of these assumptions is true as regards my mental make-up in relation to the article of Professor Trowbridge above referred to. I fail to learn from it just what are the opinions of the professor on the subject matter of the discourse—immortality—and I think that my feeling must be shared by the average reader who will peruse the article. The professor opens his inquiry with what a railroad engineer would call a double-header.

"Does the growth of physical science pretend to increase our belief in immortality? Does it, on the contrary, foster the theory that the physical basis of life is in the atoms of the protoplasm, and that when the grouping of these atoms is destroyed both the body and the spirit come to an end?"

I understand the above inquiry to be (using the Century dictionary for my definitions), "Does the growth of Natural Philosophy tend to a belief of a future state of existence for mankind?" From the standing of the school that the professor represents, the leading intellectual institution of America, its great age and the number of highly educated men that this institution has sent forth to make their impress on the world of both thought and action, and from the still further consideration that the position occupied by the professor is that of its chief teacher in physical science, we might well expect a deliverance upon that subject alike both interesting and instructive to the cultured and scientific as well as mankind less mentally equipped to hear therefrom the words of wisdom:

"The mental condition of a man in this world despairing of what is to come hereafter is not unlike that of a shipwrecked mariner on an ocean where there is only a monotonous rise and fall and no onward movement. At times there come tidal waves, and he is intoxicated by visions and with the hope that at last there may be an irre-

sistible movement toward shores which, after long and weary expectation, seem resplendent with all the hues of paradise. But these moods are short lived and die out; for no shore appears and no ship from it can be spoken."

We might well conclude, if not unacquainted with the authority for the above rhapsody, if asked to guess its probable paternity, that it belonged most likely to numerous fugitive progeny of the illustrious Robert G. Ingersoll, and evidently the thought is, as the professor might well say, correlated to that of the famous agnostic. If you, Mr. Editor, use your microscopic vision on the sentence, you may interpret it. I acknowledge my inability. But to proceed to the next brilliant gem attracting attention, but we can not examine all:

"The philosophers prove to us that matter exists merely in our consciousness, and they can prove this incontrovertibly."

About three-quarters of a century ago a very distinguished gentleman remarked (I am now quoting from an old memory only):

"When Bishop Berkeley wrote 'there is no matter' and proved it, 'twas no matter what he said,' and so we will proceed.

"We have to confess that we have made almost no advance in our knowledge of mind, while we have made prodigious strides in our acquaintance with matter. Yet both mind and matter are involved in our consciousness. They may, however, be only moods of consciousness produced by the interaction of waves of energy."

Beautiful, beautiful, and so extremely lucid.

"Is not this sudden flowing in of mysterious energy (interaction of waves of energy) of which, let us confess, we know as little as we know of the springs of consciousness—strangely analogous to the productive thoughts which come to us all at times, we know not why or how?

* * * * *

"Is it, then, improbable that a grouping of atoms which constitute the foundation of man's consciousness may come together after apparent disintegration and be acted upon by influences of which we can form some picture by contemplating the varied manifestations of what we call electricity?

* * * * *

There is a permanence of type in the material world—a sheep remains a sheep, a man continues to resemble a man. Why should there not be types of consciousness which are repeated by new spiritual births?

"The electro-magnetic theory of light and heat is certainly very suggestive of the possibility of such new births. The earth was once dead, and it is now alive. Is there not food for thought in this?

* * * * *

"We thus, in view of the advances of physical science, appear to have an infinite capacity of conceiving of impressions which may come from regions far transcending the narrow limits of this earth; and, in view of this capacity, can we believe that this little life is rounded with a sleep from which there is no awakening?"

It will scarce be believed that the above effusion was meant as a serious reply to the old but ever new question, "If a man die shall he live again?" propounded by the "Man of Uz" centuries ago, who better answered the question himself by replying, "I know that my Redeemer liveth," than does the chief professor of physical science in the leading university of the New World. If no stronger arguments for the immortality of the human soul can be adduced than those marshalled by Professor Trowbridge surely the cause is weak indeed. If

"the printer's devil" in the Light of Truth office should be entrusted with a commission to write an article demonstrating the belief of the editor upon the subject of immortality and should fail as lamentably in proving his capacity for the commission as Professor Trowbridge has his commission in the article referred to in the Christmas number of the Independent, I should think the "devil" mentally disqualified to sweep out the office, dust the editorial chair or black the editor's boots.

WILLIAM TUCKER.

THE CONSPIRATORS' LATEST.

"He who allows himself to become a worm must not complain if he is trodden upon."—Kant.

Megargee of the Philadelphia Times and his accomplices have met with a signal failure in their latest exploit in their efforts to destroy Mrs. C. B. Bliss, and if they are not totally blind mentally they must see it by this time, and also understand that Mrs. B. has hosts of friends who are not afraid to spend money in her defense when the time comes.

On the afternoon of Dec. 15th, while the Bliss family were away from home a short distance, and as subsequent events proved, the house had been watched, and it was known that there was only a feeble old servant in charge, a woman (not a lady) called at the door and wished to see Mrs. B., saying that herself and a party of five friends desired to attend a seance on the next Sunday night. Learning that Mrs. B. and family were out she asked permission to see the seance room and cabinet, a request often made and granted in Boston by Mrs. B. She was shown into the room by the servant, and as the woman was departing a member of the family entered the house, and after the servant had explained the situation suspicions were aroused and a search began at once. In the cabinet was found two sets of disguise. The largest mask was intended for whiskers, and was made of gray curled hair, fastened to a wire that was intended to fasten on top of the head and running under the chin, and a cross wire connecting at each side, passing just under the nose, held what was intended as a mustache. The other represented a mustache, and was simply a wad of wool bound to a stout string, intended to fasten behind the head. The purpose of this female was evidently to have an accomplice who was as devoid of honor as herself (who might attend a seance later on), find them in the cabinet, and swear to that fact at the trial. The readers of Light of Truth can see how signally this last plot to ruin an honorable woman has failed of its purpose.

The Bliss people are very careful who they admit to their home now, and one of them remains at home and stands guard all the time, so that Megargee and his conspirators, whether in Philadelphia or in Boston, will find it impossible to hatch out any further deviltry against Mrs. Bliss.

We understand, from what we consider good authority, that a once noted materializing medium is at the bottom of Mrs. Bliss' present troubles. We also understand that a letter written from Boston, Mass., to Megargee of the Philadelphia Times, advising him to drive Mrs. Bliss from your midst, also "place her in the hands of your chief of police; you know her, she knows you, and you know her to be a fraud worthy of your considerate attention . . ." and signed "Jonathan C. Sparks," was written and sent at the suggestion of this jealous rival. The letter throughout bears the earmarks of professional spite and heartlessness. If this be true, words fail to express the loathing that fills us for every such viper. The person I refer to is rejoicing in the trouble and insults that Mrs.

B. has been subjected to. But their joy will be short lived, for Mrs. B. will come out of the fiery ordeal unscathed, stronger and more popular than ever, for she is a grand, powerful and truthful medium, and the peer of her jealous traducers.

Comrades If we submit to these outrages, having our homes invaded by traitors, in the guise of honest investigators, having our mediums arrested, insulted or sent to prison, having our places of worship surrounded and entered at pleasure by a squad of ignorant police, who don't seem to understand the first lesson in politeness or civilization, having our rights and privileges ruthlessly trampled under foot without our making a desperate struggle to abolish these outrages, we deserve to be forever despised and become a laughing stock of the whole world. Let us rally to the support and defense of Mrs. Bliss in her present trouble. Let us forever put a stop to this outrageous "grabbing of mediums." Now is the time to end these brutal outrages. Never will such a grand opportunity occur again. Let us redeem Pennsylvania from the gentlemanly thugs who now have control and make her laws, and send men, not jumping jacks, to make laws that will protect us in the enjoyment of our religious and moral rights, and relegate to oblivion such men as Megargee, Hay, Ryan, etc., the would-be inspectors of other people's morals. Now is the time to strike.

Rally from the hilltops,
Rally from the plains,
Shouting the battlecry of Justice.
EMANUEL M. JONES.

LETTER FROM G. B. STEBBINS.

Editor Light of Truth: I have just read, in your last issue, the report of the reception by his friends at San Jose, Cal., to Dr. J. R. Buchanan on his 84th birthday, in which spiritual messages, sent for the occasion, were an interesting feature.

One from William Lloyd Garrison had especial interest, as I prized his cordial friendship for 20 years, and since his transition have had messages from him. One of these I give. Ten years ago I visited New York to find a publisher for my "Upward Steps of Seventy Years," making my home, by her kind invitation, with Mrs. Underhill (A. Leah Fox). After several days' search, with out success, I went to her home, with my mind made up to go to Boston, and found Mrs. Underhill sitting near a front window, by her sewing basket on a stand.

Sitting down near and opposite the raps soon came on the stand until she laid down her work, saying: "These must be for you." I wrote out this message as clearly rapped out by her finger on the stand:

"Dear Friend—Do not be troubled about your book. It will come out all right." W. L. GARRISON.

I had not told her of my errand, and before the name was given asked her: "Have you any idea who this is from?" she answering, "Not the least." When the name came she said: "This is natural. He was my friend and yours."

The next morning I went down to the city for some last errands, thought of Lovell & Co., called at their book store, saw J. W. Lovell, and in 20 minutes he decided to publish the book, as they did soon after.

Then I thought of the message of the night before, which was in my pocket but out of my mind.

Dr. Buchanan richly deserved the reception. May he have coming years on earth for his valuable labors. He is my elder by less than four years.

My sincere best wishes to him through your columns.

GILES B. STEBBINS.
Detroit, Mich., Jan. 7, 1899.

PSEUDO MEDIUMSHIP.

(By C. Henri D'Lancey.)

Can fraud be weeded out, prevented in Spiritualistic phenomena? We believe it can. It is not right to condone false manifestations, palliate this most heinous of crimes.

A mighty storm at present sweeps over the flood of orthodoxy; men, thinkers in the church (women, too), are beginning to question "baptismal regeneration," "justification by faith," the transmutation of the bread and wine into the "body and blood" of the Nazarene, the authority of the canons of Christendom, the infallibility of Leo XIII, seated in the Papal chair by the vote of fallible cardinals. If it be true that Christ's name is the only magic sesame to open the pearly gates, what has become of good old Moses, Aaron, Jacob, Isaac, Abraham, Lot, who never heard of him, as well as the millions of billions of Buddhists, Brahmins, Parsees, etc?

The average church man, though often ridiculed by him who has positive, psychic information of the beyond, is no fool! But he does not care to abandon his faith for a newer, stranger faith; only a genuine demonstration will have any bearing at this critical juncture. The liberal element in the orthodox church is being driven out yearly. Where shall it go? Obviously not into Spiritualism if its philosophy is dependent on questionable mediumship.

Excessive credulity, blind fetish worship, are disgusting wherever found. The church is not the only institution afflicted with this element.

Rev. Sam Jones a few months ago said: "I believe everything in God's word. Even the fish story. And if the Bible said that Jonah swallowed the whale, I'd believe that, too."

Not long ago a chicken feather was ~~signed~~ by a noted trance medium; it came to her by letter from a Michiganander. He said: "The enclosed feather was given me by my guide at a seance last night. He claims it came from the seventh sphere. Do they have birds there?"

Comment in both instances, poor dupes!

The twaddle about "fraud hunters" taking "fraud conditions" with them is too thin. Of course the veriest tyro in psychics is aware that inharmonious conditions largely affect mental phenomena and the physical to some extent. But what is absolute proof to the earnest searcher? The most rigid test conditions; a circle of honest skeptics; then genuine manifestations. No matter how skeptical the sitters. They will be made to think! This is the great desideratum. Fraudulent phenomena never convinced Alfred R. Wallace, F. R. S.; Sir Wm. Crookes, Pres. R. S.; Dr. Robert Hare, Prof. J. R. Buchanan, M. D., and thousands of the most profound thinkers and eminent men of today.

When an investigator seeks a sitting he has a perfect right to demand test conditions. No honest medium need feel offended. We have seen the face flush, the shoulders shrugged, have heard the scornful exclamation, "The idea, to ask me for test conditions!"

We had a sitting with an Indian doctor (?) recently. Four questions were written and folded. He held the folded slip in his left hand, against his forehead, and wrote the answers. He exclaimed, "Automatic writing under spirit control." It was nothing of the kind—only clever mind reading. We frequently have had hypnotized subjects duplicate his work, aye, do far more wonderful things. Fellows of his ilk hurt the cause of truth.

Then let us note ignorant, half-developed mediums. Oftentimes they are partly honest, but imposed on by the

"familiar" with a high-sounding prefix to the name. The control personates the sitter's friends and frequently most ludicrous blunders are made. The control never allows an opportunity to slip by without reading a homily on morality, in which bad grammar and worse rhetoric are used. The medium should teach his control better form. Then the messages from the "friends" are general; such expressions, "Oh, I'm so happy (they are always happy), so glad to see you. Am with you all the time. Everything will come out right and you'll be happy too." Is it to be wondered at that investigators are often disgusted?

It should be patent to the most superficial thinker that the quality (not the quantity) of psychic proof is the thing needed.

The successful propagation of psychic knowledge and light is almost absolutely dependent on phenomena—the result of the proper and honest use of medial phases, faculties.

The internal principles of existence are so abstract as to be cognized, by the masses, only through symbol; from the seen to the unseen, effect to cause; not every soul reasons inductively. The internal must be externalized, the abstract made concrete.

The magnetic telegraph, the telephone, are the materializations, as it were, of telepathy. The complicated linotype first existed subjectively for the inventor before being objectively before the public. Destroy the visible linotype, the real, the spiritual, has not in the least been injured.

Modern Spiritualism is the outcome of an earnest effort of the ex-carnate (spiritual) world to demonstrate continuity of life. A noble, grand, laudable motive. Spiritualism is not to traffic in financially. Clairvoyance would be prostituted to unholy ends if used by the broker on 'change; seeking lost treasure, locating lodes of ore, ferreting out personal matters for questionable purposes. A Denton, King, Pierpont, Edmonds, would not endorse the preceding materialistic mediumship.

Robed in white, insignia of purity, from spheres of light effulgent, a heavenly herald comes; the stream of Mars is bridged, the long, long silence broken. A soul speaks of life beyond earth's twilight, points away to the empyrean where scintillates the rainbow of promise. "Onward, upward; man, save thyself through knowledge, but waiting to be revealed"—this his message.

He who would traffic in immortality, who would pretend to be an instrument for spiritual intercourse, who would manufacture messages from the "loved and lost," is indeed low in humanity's scale. Condign punishment should be meted to the scoundrels who "steal the livery of heaven to serve the devil in." We can not stoop low enough to execrate them sufficiently. A long term of years in a penal institution would not be out of place as a result of such conduct.

To one whom he disliked a merchant dictated the following: "My typewriter, being a lady, will not record what I would say to you; I, being a gentleman, will not think it, but you, being neither, can easily do both." Such is our message to the frauds.

In a future paper, should the editor be willing, we will outline a plan for the abolition of fraud and the placing of Spiritualism on a loftier pedestal.

These words are sent forth with the earnest desire that the fraud question may be met fairly and dealt with summarily. Mediumship is a faculty that should bless humanity and its possessor, but the counterfeit, the spurious, are only a detriment. "Light, more light."

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A good lecturer or medium will do well in Parkersburg, W. Va.

C. E. Winans has been giving seances at Grand Rapids, Mich.

Dr. J. M. Peebles' address for the winter is San Diego, Cal.

W. W. Aber and wife are located at 515 Van Buren street, Topeka, Kan.

J. E., Parkersburg, W. Va.—No acquaintance with parties named in your letter.

Harlow Davis is holding platform test seances at Odd Fellows' hall, Meriden, Conn.

Dr. J. M. Peebles speaks Sundays during January for the San Diego, Cal., society.

The annual state convention of Spiritualists of Vermont will take place at Montpelier, Jan. 20, 21 and 22.

Clara Field Conant will be at Lake Helen, Fla., during the entire season of the campmeeting for February.

Mrs. Elsie Reynolds is at present located in Los Angeles, Cal., and has parlors at 243½ South Spring street.

Mrs. S. Augusta Armstrong addressed the First Spiritual church of Chicago on the 15th inst. Subject, "The Shadow and the Real."

Mrs. Lora Holton is located at 3310½ Rhodes avenue, Chicago, and holds a musical test circle every Thursday evening, at 1276 West Madison street, Flat B.

Mrs. E. J. Demorest is lecturing and exercising here mediumship to crowded houses in Hagan's hall, Marietta, O. Can be addressed Belvew hotel, Marietta, O.

Dr. George A. Fuller will lecture in Fall River, Mass., the 22d, and Greenwich, Mass., the 29th. Would like engagements for Feb. 19 and May 28. Address 42 Alvarado avenue, Worcester, Mass.

Mrs. Nettie Holt-Harding, the well known lecturer and test medium, has Jan. 22 and 29 and March 19 and 26 open for engagements. Address at once for terms, 14 George street, Somerville, Mass.

Constant Reader:—Drawings indicate a phase of mediumship called automatic writing, painting, drawing, etc., provided the movements are made without your volition. These drawings are incipient stages of the development.

The usual bi-monthly social of the First Spiritualist church of Columbus, O., was held in the church parlors last Wednesday evening. A very enjoyable evening was participated in by quite a hundred people. Ice cream and cake were served.

Mrs. Loe F. Prior is held in high esteem by the First Spiritual society of San Diego, Cal., as a glowing letter signed by the officers and trustees attests. Mrs. Prior has labored in San Diego for the past three months. She is now located at Atlanta, Ga.

Mrs. Marian Carpenter has been sick and was forced to cancel engagements at South Bend and other places. She will rest through January and will then return to Grand Rapids for treatment through February and March. Expects to fill engagement at Philadelphia, Pa., in April.

The First Spiritualist church, Hornellsville, N. Y., inaugurated Jan. 1. During January inspirational speaking by E. J. Powell of Ithaca, N. Y., and spirit delineations by Mrs. Stewart, local medium, on Sunday afternoons and Sunday, Monday, Wednesday and Friday evenings.—E. J. B.

Reliable test mediums, as well as speakers, who purpose traveling through the western states, will do well to correspond with S. C. Wilcox, Cheyenne, Wyoming, with reference to engagements in that state. Mr. Wilcox is one of the state agents of the National Spiritualists' association.

Mrs. John Lindsey writes from her home, Grand Rapids, Mich.: "Myself and husband still continue holding meetings in our beautiful hall with good interest manifested. I give my home circles for investigation, as I deem it the proper place for such. The spirit is alive here and all are at their posts of duty. I am ready to make arrangements for camps or societies for the coming season."

W. S. B. Randall of Springfield, O., writes: "I deem it a privilege as well as a duty to write you concerning the seances held in our city during the last two weeks by Brother J. G. Hinderer of Anderson, Ind. His phase is trumpet work, including trumpet in the light, which is certainly most astounding. Brother Hinderer is a graduate of Wittenberg college, having been educated for a Lutheran minister."

New York correspondence advises that Tuxedo hall was packed on Sunday, the 15th, to listen to Miss Margaret Gaule. Her work is marvelous and is awakening wide interest. Mr. E. W. Wallis was present and gave a song and benediction. Mrs. Newton, the president, read feelingly Lizzie Doten's "Rainbow Bridge." Remarks were made by Mr. Sargent. In the evening E. W. Wallis lectured in place of Mrs. H. T. Brigham before her society.

M. Lawrence writes from Bristol, England: "On Saturday, Jan. 14th, '99, our well beloved and greatly esteemed healing medium, Dr. Allan Fisher, leaves here for Boston on a short visit.

Dr. Allan Fisher is one of the most marvelous living healers and has treated all sorts and conditions of diseases, in thousands of cases, with utmost success. It is the Doctor's intention to give healing services under the auspices of the Spiritual movement in Boston and other cities, as may be desired."

The First Society of Rosicrucians, J. C. F. Grumbine, lecturer, met in its new and beautiful Steinway hall, on VanBuren, near Michigan avenue, Sunday, January 8th and 15th, and will continue to meet here each Sunday, and no doubt with ever increasing attendance. The society is well organized, and because financially able has opened free doors to the public. There is but one service, at 11 a. m., Sundays. The platform and society are independent.—Cor.

A mass convention of Spiritualists and religious liberals, under the joint auspices of the New York State Association of Spiritualists and Brooklyn Spiritualist societies, was held at the Criterion theater, Brooklyn, N. Y., on Tuesday, Jan. 17, 2 and 7:30 p. m.; Wednesday, Jan. 18, 10 a. m., 2 and 7:30 p. m., 1899. Hon. A. H. Dailey, chairman; Mrs. Lucie J. Weiler, vice chairman; Mr. Herbert L. Whitney, secretary; Mr. Geo. Deleree, treasurer; Prof. E. Adolf Whitelaw, musical director. Further report next week.

Dr. Dean Clarke, Mrs. C. E. S. Twing, M. F. Hammond, Mrs. C. F. Loring, Mrs. May S. Pepper, F. B. Woodbury, Mrs. Nettie Holt-Harding, Mrs. Alice Waterhouse, Prof. W. M. Lockwood, E. Warren Hatch, H. D. Barrett and Dr. G. A. Fuller took part in the recent convention of the Massachusetts State Spiritualists' association. The business of the association is in an encouraging condition, the treasurer, Hebron Libbey, reporting that he had received from the secretary dur-

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ing the year the sum of \$421.82; balance on hand Jan. 1, 1898, \$113.49; total, \$535.31; expended during the year, \$415.24; leaving a balance in the treasury of \$120.07.

Mrs. J. H. Tuttle, Cor. Sec., writes: "The Spiritual and Ethical society of New York had a great treat last Sunday, Jan. 8th. Mr. E. W. Wallis of England spoke for us morning and evening. Our hall was crowded in the evening, and we heard two grand discourses, eloquent, logical, convincing. His sweet singing was greatly appreciated, too. Mrs. Wallis spoke for us the previous Sunday, and it is hard to say which was the better. They are both able, earnest workers in the grand cause, and we hope to hear them both again some day. Mrs. Brigham will be with us for an indefinite time, and we welcome her with glad greetings, for she lives in our hearts, our own beloved teacher."

T. H. B. James writes: "The Arthur Hodges Spiritual society of Lynn held services at Templar's hall, 36 Market street, Sunday, Jan. 8. The hall was well filled by seekers after spiritual truth. Appropriate musical and vocal selections were rendered by Misses Lena and Elsie Burns. At 2:30 Mrs. D. E. Matson gave an invocation; interesting remarks, Dr. I. A. Pierce, Dr. Furbush, Mrs. C. A. Sherwin, Mrs. B. W. Belcher of Marlboro and Dr. E. Palmer of Maine; tests and spirit messages, Mrs. Matson, Miss Palmer, Dr. Palmer, Mrs. C. A. Sherwin, Mr. Harwood of Beverly and others; magnetic treatment, Dr. Annie Quaid, Drs. Furbush, Warren, Palmer, Mr. Shepard and others. At 7:30 invocation and remarks, Mrs. Matson, Mrs. Holden, Mrs. B. W. Belcher and Dr. E. Palmer, Capt. J. Balcom, and Mrs. L. F. Holden, late of California, gave many messages from spirit friends.

N. P. Anderson, Secy., writes: "The ~~rights of the~~ ~~united~~ ~~spiritual~~ ~~society~~ ~~of~~ ~~Seattle~~ ~~conducts~~ meetings at Masonic Temple, Pike street. Mrs. Ada Foye has for the last eight months been pastor of our society. We know when we are well off, and have therefore proposed to induce her to remain with us for an indefinite period. Mrs. Foye is quite well and our society never felt better. Some people say it doesn't snow on Puget sound, but nevertheless we have elegant sleighing here at present. On the first of January the weather wasn't fit for a dog to be out in, though our hall was packed. We have a conference meeting every Sunday at 2 p. m., and the evening service begins at 7:30, opening with a lecture and closing with tests. I know your space is limited, but, in connection, would like to state that, among others, the 'Brockways' are here, and advertise themselves as 'undoubtedly the greatest medium that ever visited Seattle.'"

A. G. Brown, Secy., writes: "Allow me through the medium of your invaluable paper to place a few items before its many readers, pertaining to Island Lake Camp, Island Lake, Mich. All reports to the contrary notwithstanding, our camp is in a flourishing condition, and every indication tends towards the fulfillment of the prophecy given by our honored brother, J. D. Boyle, from a public rostrum in Detroit in the year 1895, in which he said, 'In the fifth year, Island Lake will be clear.' As the Island Lake Camp association has been able to pay all running expenses of camp for the season of 1898, and reduce the old indebtedness \$1,400, a little over half of the total debt that has clung so tenaciously, this grand result was brought about by acting upon advice given by an unseen force, through one of our mediums, and this force is still urging us on to further activity in the same direction. The harmony and good will existing at our camp was phenomenal, nature being at her best, seemed to

favor us with her choicest blessings. We send out our best thoughts in heartfelt gratitude to those who by their presence, good feeling and financial aid contributed to the benefit of our camp and cause, and extend a hearty invitation to meet with us another year and enjoy the program we are now preparing, which will be ready for the public about the first of May."

THE N. S. A.

To the Editor and Readers of the Light of Truth; Dear Friends — We send you greetings once again from the headquarters of the N. S. A., and we wish you, one and all, a most happy and prosperous year. We are busy here as usual, attending to the work that comes in from day to day, and this is by no means a light affair. For we have letters from all over the country asking advice and opinions upon all sorts of subjects that are of importance to the people. Some of these are from societies and some from private individuals, but we try to answer them to the best of our ability. Day after day we see the necessity of a national association as a headquarters and bureau of information for Spiritualists and for Spiritualism, and we feel, if the earnest souls in our ranks who love the cause could but look in upon our office and see its workings and management, they would acknowledge the good work that this organization is doing, and the far greater work it is yet to do.

Scarcely a day passes but we have personal calls from Spiritualists who happen to be in the city, and who come here for information upon various matters connected with our cause. Courteous attention to these callers, with proper care given to the large mass of correspondence, is enough to keep one clerk busy—not to speak of the financial accounts that must be kept, and the spiritual press that must be informed and the public, through its agency—of the state of things here. Besides this we have no janitor, and there is much to be done by hands and feet in keeping things in order at this office. Yet the secretary has these matters all to attend to, and our friends may believe that there is but little time for play. But we came for work, and are willing to do it. We only ask the public to aid us in making the N. S. A. a power in our ranks that will tell for the good of humanity.

The debts of the last year still hang over this association. Current expenses of course come right along. We want a missionary fund, also finances for the help of any worthy cause that is connected with Spiritualism, or with human interests. We need the sympathy and aid of every one of you. Some of our mediums have been arrested in Toronto on the charge of "fortune telling." No discrimination is made by the arresting authorities between imposters of that class and genuine mediums for spiritual work, hence the innocent suffer with the guilty. We need organization in our ranks, we need well supported societies. We need this N. S. A. The cause we love will never have the standing and the strength it deserves, and should have, until we do have well organized efforts and associations for its best work. Nor will it gain the respect and courtesy it is entitled to from the world, and especially from those in power, until it shows a consolidated force that will compel its opponents to fear its influence among the powers that be.

The churches have their organizations, their state and national associations, so do orders and societies of various kinds—and this union of forces is largely that which gives them strength. Spiritualism must show the

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A FEW SUBJECTS IN THE JANUARY AND FEBRUARY NUMBERS:

Municipal Progress.	Genius and Art as Viewed by Victor Hugo.
Art and Manhood.	On the New Threshold.
The Example of Switzerland.	The Power of the Ideal.
The Democracy of Childhood.	Count Tolstoi at Home.
Concerning the Sanity of Napoleon.	The New Education.
Some Tendencies of Democracy.	The Redemptive Power of Love.
The Republics of South America.	Some Characteristics of Edward Bellamy.
True Versus False Education.	
Co-operation in England.	

A FEW CONTRIBUTORS TO THE JANUARY AND FEBRUARY ISSUES.

Hon. Josiah Quincy.	Prof. Samuel T. Dutton.
William Ordway Partridge.	Prof. Frank Parsons.
Rev. Geo. C. Lorimer, D. D.	Lilian Whiting.
Richard Hodgson, LL. D.	Rev. R. A. Bisbee.
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same unit of power and of intention to move the world, and its advocates must come to the front and so declare themselves for harmony and united action, in order to accomplish the work the angels have planned for them and for the cause. To this end, we trust our friends everywhere will remember the labor and the needs of the N. S. A., and send us their sympathy in our work, and their substantial aid, such as they can spare—all will be acceptable and gratefully recognized, whatever the amount contributed. With loving thoughts for all our friends,

MARY T. LONGLEY, Sec. N. S. A.

IMMORTALITY.

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Is Christian Science a truth or a revelation like Spiritualism, or is it a theory?—Shepardville.

Answer.—It is a truth, but not understood by its own advocates, except a few, and they have so enwrapped it in mystery that it mystifies more than it enlightens those who investigate. The Christ principle teaches healing and abnegation—one a science and the other a moral practice. Combine the two and you have healing by the force of abnegation or moral practices—a veritable science. The qualifying prefix points to its origin. So far it is a truth, as also taught by Spiritualism, but called spiritual healing. The extraordinary claims made by either is a matter of experiment and experience. The former through the aid of others; the latter through self-exertion. Christian Science endeavors to do all by the former, and must fail in many instances. God helps those (best) who help themselves; and the latter have the advantage over the former—both in point of result and economy. He who denies himself will be morally cured, and moral health leads to physical health, because all disease is an effect of immoral practices, whether by force of habit or inheritance. For in self-denial two principles are put into motion or made facts. One is temperance or moderation, the other is self-exertion. One permits physical rest; the other generates magnetism which courses through the body during the period of abnegation and feeds the body with a pure spiritual effluvia or essence, which is healing in its effect. Continued practice will result in the cure of any disease arising from impure blood or a lax nervous condition—such as rheumatisms, organic diseases, general debility, insomnia, paralytic tendencies, indolence (which is also a disease, caused by loss of vital forces), insanity, and ruptures, when the system is not weakened by any of the above, or when neither of them have already taken a death grip on the body. But life can be prolonged by its practice always. What is taught beyond this in Christian Science is theory. It is therefore truth mixed with error, or a truth perverted by too much of the human and not enough of the spiritual in it. It needs correcting, and experience will probably do it. Of course it is a revelation, like all truths, but as yet it has more body than soul—more matter than spirit—in it.

Question.—How can evil thoughts affect one's health?—Psychic Student.

Answer.—Evil thoughts are usually accompanied by like feelings, as anger, the desire for revenge or envy, and such create a momentary clogging of the blood in the heart. This is baneful, as it is vitiated to that degree, and must go on its course, nevertheless, being pressed by the new blood to continue. This vitiated blood affects the tissue and organs on its way, and evil results will follow. Perhaps hardly noticeable by one such occasion, but when continued for any length of time, and without recess by some, the whole system becomes saturated with the virus of this creation, and sickness is the result. In great anguish you may have noticed an oppressiveness around the heart, which

makes drawing a long breath difficult. Well, hatred or anger has the same effect. Anguish or grief is almost as baneful as hatred, only that it is somewhat neutralized by opposing thoughts of love or forgiveness. But selfish grief—where one pities himself rather than the dead—is of the same order that anger is, and has similar effects. Bearing up against affliction is therefore always better than succumbing to it. Kind thoughts are therefore always better than evil ones—cheer better than sadness—hope better than despair. Mind affects matter more than you dream of in this respect, and people are yet very ignorant of the danger they subject themselves to by evil thoughts. They are to the human system what humidity is to the atmosphere.

Question.—What was the true origin of man? Is he the unification of the lower animal species, or did spirit create him at first the lower species of man, and has he evolved to what he is now?—A. G. Barber.

Answer.—The origin of man is that of all creation focalized to an intelligent or conscious law centre—absolute in comparison to his control over himself. His desire for power indicates this, but weakened or retarded where selfishness or pride (arrogance) dominates. The truly humble govern where the former do not; for in humility lies love or reason, which is self-control per se. Spirit is the only ruling power of matter; love the ruling power of man. Spirit is absolute, and man partakes of this as he controls himself—becoming one with spirit (God) compatible with his victory. Spirit is life, and its combination with matter individualizes this life condition. Man is the unification of the whole—the apex of creation—as shown by his attributes and the fact that there is nothing above him. Inference may permit you to understand the rest.

Question.—Lying with closed eyes on my office sofa, though awake, I saw a lake, with hills, trees and houses not far from shore. Vessels were sailing on the lake. Presently a boat containing three men came to view. They sailed for the shore; landed their boat; the men approached me, when the scene faded. Was this imagination, or a vision?—C. H. C.

Answer.—It might have been either. If spontaneous it was most likely a vision, and will prove prophetic—perhaps a primary lesson in prophecy. Nothing further may come of it than to see the scene enacted some time in the future. But if the vision repeats itself, note what the men will do or say. From that you may determine the meaning other than the mere fact of seeing the men land. Clairvoyance belongs to the future man, and, like all new developments, they begin with the few as pioneers to the general possession. Blessed are they who come in with the first buddings, for they shall be the leaders among their race.

Question.—How can we get rid of evil spirits?—Young Medium.

Answer.—Be consistent for good. Do not permit them to tempt you into their ways. If inclined to be quarrelsome desist. If envy troubles you shake it off. If thoughts of revenge enter your mind, pray for strength to overcome it. Do not believe yourself wronged. It is a subtle weapon that evil-disposed spirits employ to create discord among mortals. Discord is their harvest—the condition needed to lend them power and free access to the homes of sensitives or those endowed with intelligence or genius, where they delight in being. Have faith that you will receive justice, and a higher power will add to your assurance by facts. Faith is a condition more powerful than evil.

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A BOOK THAT WE RECOMMEND.

Just now there is a sort of redivivus in psychical matters as they pertain to discussion, owing to the recent stand taken by Dr. Richard Hodgson, and in various ways what is called the "Seybert Commission," is brought into view, mainly by the smooth bore professors of the University of Pennsylvania. Now is a good time to get and read Hon. A. B. Richmond's Review of the Seybert Commission Report. For the information of new acquisitions to the ranks of Spiritualists a brief resume of that fraud is in order. Henry Seybert, a wealthy Philadelphian, who had become a convert to Spiritualism, set aside in his will \$60,000 to be used in founding a chair, to be called the "Adam Seybert Chair of Moral and Intellectual Philosophy," in the University of Pennsylvania, the professors of that institution, whom he named, to join in a thorough and impartial investigation of Spiritual phenomena and philosophy and report thereon. They did so, and after a farcical inquiry pronounced the whole thing a fraud and gobbled up the \$60,000.

Mr. Richmond's book is, as its name indicates, a review of that commission's report, and never were a lot of bombastic quidnuncs more thoroughly exposed and held up to shame than these same "professors." Most of them are now where lies and hypocrisy don't count, but enough of them are alive to feel the smart administered to them. This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Its clearness of statement, its unanswerable logic, at once original and forcible, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced light of the day. Cloth, 12mo, pp. 224. \$1.25.

WANTED TO BE CALLED.

The Park Avenue trolley line in the city of Rochester, says Youth's Companion, is crossed by three consecutive streets, which bear masculine surnames. An Irishman with a carpet-bag entered one of the cars the other day and sat down gingerly near the door. Four or five other men completed the list of passengers. The car swung around the corner of Chestnut street.

"James," shouted the conductor. A man signaled him, the car stopped, and the man alighted. A half minute afterward the car neared another cross street.

"William," announced the conductor. Another man got out. The Irishman's eyes grew visibly larger.

"Alexander," shouted the conductor. The third man left the car.

When it had started on the Irishman arose, and approached the conductor.

"Oi want to git out at Avnoo B," he said. "Me foorsht name is Michael."

Here's a coincidence with the loss of the Portland. A sea captain tells that right after the steamer was built he was given a large picture of her. It was framed and covered with glass and quite heavy. He hung it in his parlor and never took it down during these years. The Sunday when the Portland went down he and his wife were sitting in the parlor reading when suddenly the picture fell with a crash, smashing the glass into a thousand pieces.—Portland Express.

"Do you sing to your baby to quiet him?"

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NEWS OF THE WEEK

The Methodist Episcopal church of the United States is attempting to raise a \$20,000,000 jubilee fund before 1900.

Six convicts, driven mad by idleness, were taken from the Kings county penitentiary, New York, to asylums for the criminal insane.

The Nicaragua canal commission has made a preliminary report of progress. The cost of the projected canal is estimated at \$123,000,000.

There is a movement among the philanthropic women of Boston to found a woman's hotel on the same lines as the Mills hotel for workingmen in New York.

The worst railway wreck of recent years occurred near Boundbrook, N.J., on the Lehigh Valley road. Two passenger trains collided, thirteen killed and over twenty-five injured.

The supreme court of Pennsylvania, in an opinion handed down by Chief Justice Sterrett, dismissed the application in the Quay conspiracy case for a writ of certiorari, and placed the costs on the petitioners.

The record of railway failures for 1898 shows that 18 roads went into receivers' hands, representing 2,069 miles, and 47 roads, representing 6,054 miles, went into the United States courts' hands under foreclosure proceedings.

Mr. T. E. Wardner, one of the editors of the Boston Traveller, has been sentenced to jail for 30 days for contempt of court, which consisted of an editorial in which Mr. Wardner attacked the fairness of the court while the case was in the hands of the jury.

In addressing a meeting of the women of the Marietta board of home missions of the Presbyterian church, Eugene Young, a son of Brigham Young, denounced Mormonism and heartily indorsed the board's efforts to prevent the inauguration of Congressman-elect Roberts.

Janesville, Wis., lays claim to a man who, up to Jan. 7, has not partaken of a bit of nourishment for 35 days. He is A. D. Hendrickson, for 16 years superintendent of the State Industrial school. He is suffering as a result of a stroke of paralysis Dec. 1. Nothing but water has passed his lips. Although he is in no immediate danger of dying of starvation he is fast failing.

The Paris Figaro has been confiscated by the police throughout Germany on account of a caricature which it contained, copied from Puck, representing Emperor William in the guise of a "despised animal." Puck, in its issue of Dec. 7, published a double page cartoon representing all the crowned heads, and entitled "The Threatened Revolt in the Jungle." Emperor William was represented as a boar.

Governor Leedy of Kansas has signed the bill reducing telegraph rates and placing telegraph companies under the supervision of the "court of visitation." The rate fixed in the bill on messages is 15 cents for the first 10 words, day or night, and 1 cent for each additional word. On newspaper reports the rates are reduced to one-third of one cent for each word during the day and one-sixth of 1 cent for each word at night. It provides that no lower rate shall be granted to any one.

The sword of honor voted to Rear Admiral Dewey by joint resolution of congress in June last has been received at the navy department. It is said to be one of the finest specimens of the swordmaker's art ever seen in this country. With the exception of the steel blade and the body metal of the

saberd, the weapon is composed entirely of 22-carat gold. Although not settled yet, it is more than probable that the sword will remain in the possession of the navy department and be on exhibition in a glass case until Admiral Dewey returns to this country and takes personal charge of it.

THE COMING AGE.

Following are some of the features of the initial number of this new magazine, which is to be clubbed with the Light of Truth at \$2.00 a year, the greatest combination ever offered to the American reading public:

Mayor Quincy of Boston discusses Municipal Progress in an exhaustive way, pointing out the work which Boston is carrying on, and which places her, in many respects, in advance of any other American city; William Ordway Partridge, the eminent sculptor, poet and critic, gives a most charming conversation on Art and Manhood; Dr. Richard Hodgson of the English Society for Psychical Research, talks on the work being carried on by the society. Each conversation is preceded by an editorial sketch of the person who discusses the subject in hand at this round table of The Coming Age. Rev. Thomas Van Ness, the well known Boston clergyman, gives a most interesting account of his visit to Count Tolstoi. Mr. W. D. McCracken, the scholarly author of "The Rise of the Swiss Republic," and other notable books, writes suggestively on the Example of Switzerland. Lilian Whiting, whose World Beautiful books have made her name a household word in tens of thousands of American homes, appears in a suggestive essay entitled "On the Threshold," in which she discusses the latest scientific discoveries, and points out their probable relationship to the realm of the soul. Prof. Frank Parsons writes on the Power of the Ideal. Rev. R. E. Bisbee gives some interesting cases of telepathy and pre-
vision. Mr. Flower treats of Victor Hugo's ideas of genius in art, in an extended review.

"Dreams and Visions, a Record of Facts," by Mrs. C. K. Reifsneider, is the opening paper of what promises to be a remarkable series of contributions relating to extraordinary prophetic dreams and visions which were recorded at the time of their occurrence, and have been since verified. Will Allen Dromgoole furnishes one of her charming short stories, entitled, "Who Hath Sinned: the Story of a Scientist," also opens in this issue. The department of Home and Health, under the editorial management of Mrs. C. K. Reifsneider, is full of practical information. Mr. Flower discusses current events in his department, entitled The Passing Day. These, with the editorials, book reviews and monthly chat go to make up a table of contents rich in varied interest, calculated to delight earnest men and women. The new magazine has an individuality of its own, and starts with a snap and vigor which are well calculated to appeal to American readers.

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